

A SHORT HISTORY OF THE THEOSOPHICAL SOCIETY



COMPILED BY

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RANSOM

WITH A PREFACE BY

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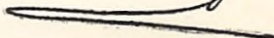
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THE GOLDEN STAIRS

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. Blavatsky


Dedicated
to all
Theosophists

PREFACE

THE Theosophical Society has reason to be grateful to Mrs. Ransom for this short history of its growth from 1875 to 1937. Both Colonel Olcott's *Old Diary Leaves* and Mr. Jinarajadasa's *Golden Book of The Theosophical Society* are histories, but neither are they short histories, nor was there at the disposal of their writers a considerable amount of important material which has only recently been discovered in The Society's Archives.

In any case, it is highly desirable that from time to time histories of The Society shall be written, partly to bring existing histories up to date, but also to be the medium for that new light on the work of The Society which from time to time will show more clearly the real, and sometimes the inner, trend of its activities.

It stands to reason that this short History will by no means satisfy everybody : This should have been given more prominence ; that should have been relegated to obscurity ; such and such an event has, in the critic's view, been entirely misconstrued. No two people will see the history of The Society alike, and this fact is one of the reasons for the value of many histories, so that many angles of vision from which The Society's life is viewed may be set forth.

And I need hardly say, I hope, that The Theosophical Society as such has no official responsibility for any statement made in this History's pages. This History is not an official history, and I venture to think that either we shall never have an official history, or that if ever we have one it will be written under the mellowing influences of long distances of time after the events described have taken place.

But I feel bound to say with all emphasis that Mrs. Ransom, as a very impersonal student of Theosophy and The Theosophical Society, has been scrupulous to state facts and only facts, and has chapter and verse for every line and page. The fact that the History has been designed to be short has made its writing much more difficult, for it is as difficult to avoid making a bare statement too bare as it is to avoid making a full statement too full. She has, however, been careful to omit nothing that has seemed to be essential to clarity and justice, and from my own perusal of every page of the manuscript I think she has been most successful in conveying to us the bare truth as to The Society's growth without allowing to appear any of those frills of interpretation which too often conceal, or at least distort, the truth itself.

It may some day be possible to embark upon the expense of a large history of The Theosophical Society. In the mean time, since such expense would be prohibitive and the wisdom of such a publication at present doubtful, I am sure this short account of The Society's life up to 1937 will supply a

longfelt want, for every active member of The Society should find constant use for a careful and entirely unbiassed history both for his own enlightenment and to help to refute the many misconceptions so prevalent in the outer world.

As there is likely to be a considerable demand for this book ? Mrs. Ransom (care of The Theosophical Publishing House, Adyar, Madras) will be glad to receive as soon as possible any corrections of fact which readers may be able to offer out of their special facilities for information. These will, as verified, be embodied in subsequent editions.

Georges. Arundale

Adyar, 1938

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INTRODUCTORY

THE THEOSOPHICAL SOCIETY is a World-Movement of ever-expanding influence and power. Like all truly great movements its sources are not to be sought in mundane regions and activities, but in the heights of superhuman spiritual realities, whence emerge those forces which direct evolutionary destiny. Since this is so, it is necessary to approach a history of The Theosophical Society with a brief summary of its inner origins.

It has been consistently affirmed by all who have exercised the highest authority in The Society that these origins are to be found in a group of Superhuman Men, Teachers, Masters, Adepts, Whose universal knowledge of evolution and its laws constitutes them the wise Initiators and Guides of all movements designed to influence profoundly the growth of the world, and Whose directions The Theosophical Society has, through its leaders, with considerable success striven to follow.

One chapter, however brief, must be devoted to an attempt to summarise from accessible information the nature and work of these Superhuman Men. This information remains somewhat meagre, though more is now available publicly than was ever before disclosed. The purpose, it is declared, of Those among Them interested in promoting The Theosophical Society was :

1. " . . . to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities." This department of the work of The Society was entrusted

to Madam Helena Petrovna Blavatsky (H. P. B.) because of her rare and precious gifts.

2. To promote "a genuine practical Brotherhood of Humanity, where all will become co-workers with Nature" . . . "a real Universal Fraternity."¹ In this department Colonel Henry Steel Olcott proved eminently practical and effective.

A chapter must be devoted to the lives of each of the "Co-Founders" of The Society, as, without some acquaintance with their powerful personalities, it would not be easy to understand the development of the Theosophical Movement while they remained responsible for it, under the Masters' guidance.

At the time The Society was formed "Modern Spiritualism" was attracting serious and world-wide attention. Both Madame Blavatsky and Colonel Olcott were for some years deeply concerned with this movement; the former purposefully defended and explained true Spiritualism, and exposed its abuses; the latter investigated its phenomena. Many noted Spiritualists throughout the world became members of The Society and assisted its growth. Some indication must therefore be given of the position and influence of Spiritualism at that period.

The Theosophical Society has passed through several well-marked and profoundly important phases. They are :

1. From its Inception in 1875 to 1884

During this time H. P. B. and Col. Olcott are together laying distinctive and enduring foundations. *Isis Unveiled* is published, challenging scientific "materialism" and religious dogmatism. The Headquarters, and all Executive powers, are transferred from America to India, where H. P. B. and Col. Olcott finally establish themselves in the first Occult Centre at Adyar, Madras. Both in India and Ceylon they stimulate the various religions into renewed activity,

¹ *Mahatma Letters*, pp. 23-4.

Buddhism particularly. H. P. B. continues to excite keen world-wide interest by her constant and striking phenomena. Mr. A. P. Sinnett is given instruction by actual correspondence with various Masters, which he ably embodies in several books. *The Theosophist* is started (and is still pursuing its successful career). The Society commences that expansion throughout the world which continues, despite periodic disturbances within and attacks from without. The note of Brotherhood begins to sound forth insistently.

2. From 1885 to 1891

In Madras the attack upon H. P. B., in which Christian Missionaries engage, is launched. The Society for Psychical Research, recently formed, takes upon itself to appoint an inexperienced investigator to examine the issues raised by the attack. Statements are published, no defence is permitted, and the self-appointed judges declare H. P. B. an impostor, and her previous phenomena, of which they knew nothing, to be fraudulent. H. P. B. leaves India to reside in Europe, then in London. She immerses herself in writing the famous epitome of Theosophy, *The Secret Doctrine*, and other most valuable books, in starting and editing the magazine *Lucifer*, and in teaching the essentials of Theosophy. She establishes the Eastern or Esoteric School of Theosophy to train in practical occultism those prepared to make the necessary effort in self-discipline and trustworthiness. Men and women of note gather round her. The Theosophical Society is now greatly expanded. The Adyar Library is opened. Col. Olcott develops his notable efforts to draw all the Buddhist sects in several countries into a great unity. H. P. B. passes.

3. 1892 to 1907

W. Q. Judge, one of the original members who had done much excellent work for The Society in the U. S. of America, attempts to secure the Presidentship. He fails. He secedes, together with a large majority of the Lodges in the United

States. Mrs. Annie Besant rises to prominence, and commences her magnificent services to India along religious, educational, social, and later political lines. Hinduism is greatly stimulated. She becomes sole head of the Esoteric School. She travels very widely in the interests of The Society, as does Col. Olcott. Dissensions arise over a line of action taken by Mr. C. W. Leadbeater and cause much perturbation. Col. Olcott passes.

4. 1907 to 1933

Mrs. Annie Besant is elected President. A period of rapid expansion begins, and the publication of much momentous literature, which is still in universal demand. J. Krishnamurti is introduced to the world as a probable vehicle of the expected World Teacher. The Society is a dynamic force flowing in many directions, fertilising the fields of Religion, Education, Freemasonry (admitting women) and Social Service. A second Occult Centre is established at Sydney, Australia, with Bishop C. W. Leadbeater in charge. A third Centre is established in Huizen, Holland, with Bishop J. I. Wedgwood in charge. Christianity receives special attention in these two Centres. J. Krishnamurti announces his views and decides not to be connected with any organisation. These views cause disturbance. Dr. Besant passes.

5. 1933 to 1937

In 1934 Dr. George Sydney Arundale is elected President, and, inspired by his emphasis upon "Straight Theosophy" and consolidation, The Society enters upon a new phase. Bishop C. W. Leadbeater, noted occultist and rare clairvoyant, passes. Mr. C. Jinarajadasa takes his place as head of the Esoteric School and of the Sydney Centre. Dr. Arundale's keen interest in Youth enlists its services, which are directed by Shrimati Rukmini Devi, wife of Dr. Arundale, in the World Federation of

Young Theosophists. She becomes head of the Huizen Centre.

These are some of the main trends in a fascinating story, whereinto are woven the activities of man's many-sided nature. It is a story of great Ideals and of the people who courageously work out these Ideals—so well expressed in the now familiar and distinctive Three Objects :

1. **To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.**
2. **To encourage the study of Comparative Religion, Philosophy and Science.**
3. **To investigate unexplained laws of Nature and the powers latent in man.**

Through the devoted services of its members, The Society holds an unchallenged position to-day as a tried and experienced pioneer in the promotion of the progress of humanity towards its goal of Universal Brotherhood; the realisation of the Unity of the Eternal Self in all things; and the unfolding of the divine qualities in human nature.

That everyone will agree with my rendering of the history of The Theosophical Society can scarcely be expected, but I have endeavoured to be fair and impartial—and this is not always easy. I would recommend the reader of this history not to be too concerned with success and failure as they come and go, but to watch the steady fulfilment of a purpose no matter what the obstacles. That purpose burns, an unquenchable beacon, along the pathway of The Society. It is unquenchable because its flame is fed from sources which we do not supply, and which none may extinguish save Those who in Their wisdom lit it so long ago.

I must put on record my appreciation of the encouragement given me in this congenial task by the President, Dr. G. S. Arundale, at whose request it has been undertaken. He has generously put at my disposal the archives and

records of The Society. Mr. C. Jinarajadasa has also given me access to other necessary and valuable information. To Mrs. N. Langdon Thomas my thanks are specially due, for, without her assistance in examining the large mass of available material, and in doing all the typing, I could not have completed this History in the time allotted.

J. R.

Adyar, 1938

SPIRITUALISM

EVEN the earliest records of man on Earth yield intimations of the interplay between the physical and other worlds, especially that which is next and nearest to the physical and is very simply called "astral" in Theosophical literature, because of the somewhat luminous quality of its atmosphere. Entities in the astral world can and do communicate in some fashion with those still living in this world. These entities may be beneficent or maleficent according to the nature and intention of the communicants in both worlds. This inter-communication between the physical world and another became known in the latter half of the nineteenth century as "Spiritualism."

The vicissitudes of Spiritualism have been many. In the very far past it was at its best when the "Gods walked with men," for mankind was simple and devoid enough of "sin" to make such intercourse possible. But when man began to eat of the fruit of the "tree of knowledge", or experience, for a time the lower side of his nature dominated, because he lacked discrimination as between the desire that led to happiness and the desire that led to unhappiness. So he courted and won intercourse with the lowest in man and nature, and went to such lengths in old Atlantis, in opposition to the upholders of all that was good and right, that a condition, among many, of sheer evil prevailed. So terrible a condition ensued that a cataclysm became the only cure. One legacy of those dark days is an uneasy conscience and a sub-conscious fear of the "dark" recesses of our physical animal ancestry which betrayed the Atlanteans, and which, if given appropriate stimulus, can still wreck us morally, if the proper control is lacking.

Hence theurgy, necromancy and all practices which deal with either "magical" acts in order to bring about intercourse with invisible beings, superior or inferior, or communication of any sort with the so-called dead, were long dreaded or forbidden. Only in the very secret sanctuaries of arcane schools, well-guarded from any misunderstanding by the profane, were the higher evocations permitted at all. The lower continued, but were equally well-guarded from the fury of the frightened masses should they come to know of such unholy rites. Even quite recently sensitives and psychics, called "witches" and "wizards," have been looked upon with fear and suspicion, and have been harshly persecuted and punished. Modern mediums, whether good or bad, have not wholly escaped suspicion, fear, and dislike of their powers by an unenlightened public.

Since the United States of America has been the principal stage upon which has been played the modern drama of revived interest in and practice of intercommunication with the other world, a slight sketch of what has taken place is desirable.

It goes back as far as 1692 when, in Salem Village, Mass., a typical outburst of the older kind of practice took place. It began with the accusation by ten young girls that a West Indian slave and two old women had bewitched them. A veritable hysteria of supposed obsession spread and was soon opposed by an equally violent storm of antagonism. In four months hundreds were arrested and tried, nineteen hanged and one pressed to death for refusing to plead. The relatives and friends of the victims were also cruelly persecuted. The general belief was that the N. American Indians were under a compact with the devil to transfer allegiance from God to himself. In return they received certain occult powers by means of which they were enabled to injure their fellow-men, and also to exercise more or less control over the elements. Certain clergy in the colony inculcated the doctrine that the persecution of the unfortunates

would find favour with God, and proportionately distress and cripple the Evil One. But reaction set in and the prisoners held on a charge of witchcraft were released.

For a long time afterwards nothing was said to arouse interest in such phenomena, till the present "dispensation" was ushered in, prefaced all over the world, and especially in America, by "signs," through mediums, of a determined effort by "something" to call the attention of the living to invisible but active agencies. "Knockings" or rappings became familiar, but no one could make sense of them.

In Rochester, U.S.A., where lived the family of John Fox, the same poundings and rappings also occurred, specially round the persons of his three daughters, Kate in particular. These knockings were regarded as strange, unaccountable, possibly evil. At last little Kate, eleven years old, rapped on the head of her bed and said loudly: "What are you? Who are you? Rap now as many times as I do." Her raps were repeated. Experiments were made; numbers were specified and repeated without a single failure by the invisible agents. *The Key was discovered!* There was intelligence behind the persisting noises. This happened in March 1848. This date is regarded as the beginning of "Modern Spiritualism," called also the "New Dispensation," and the "New Spiritual Dispensation." Other and more important phenomena followed. The attention of the civilised world was drawn to the flood of communications, levitations, materialisations, rapports, etc., which took place freely in the U. S. A. and elsewhere.

A story is told that one spirit, answering severe comments on what seemed like childish rapping and bell-ringing, replied: "What do you do when you want to enter a house and find the door locked? You knock and ring." The spirit went on to explain that for half a century they had been knocking and ringing, trying to attract attention. They would far rather withdraw from earth, but higher and wiser spirits wished to call the world's attention to the actual facts

of the life beyond the physical. Only some spirits could thus call attention, others were of too ethereal a nature, and those who could not do it for themselves could influence for this purpose earth-bound spirits who were magnetically chained to the scenes of their earthly misdeeds.

By 1865 Spiritualism had completely captured public attention in America, Britain and France. The phenomena produced through the best known mediums stimulated curiosity to the highest pitch. A literature began to grow up. Private circles for investigation multiplied rapidly. The denunciation of professional mediums only led to greater interest.

The next group of special importance was the Eddy family. It is interesting to note that the mother of this family of mediums was a descendant of one of those sentenced at Salem in 1692, but was aided to escape. Second sight and mediumship ran freely through her family, also the gift of clairvoyance. She married Zephaniah Eddy, a man of little education, narrow-minded, intolerant, terribly bigoted. In fear his wife hid from him her psychic gift. Very soon it showed in the children and could not be eradicated, despite severe punishments, backed by prayers to drive out the devil. The neighbours feared and despised the Eddys, and even at school the children were tormented because the others were afraid of them. Notwithstanding his intense aversion from the gifts of his children, Eddy was not above hiring out some of them to travelling showmen, and they suffered abominably. They eventually returned to their home in Chittenden and for two years reluctantly became the centre of world-wide interest in the phenomena they could neither check nor control. There Col. Olcott went to examine and report upon the phenomena, and there H. P. Blavatsky was sent to meet and draw him into the work with which she had been entrusted.

In order to understand the events that took place in the period after Madame Blavatsky landed in America and the

preparation in 1874-1875 for the founding of an organization to carry out a very specialised task, it is necessary to trace briefly the development of Spiritualism from about the time of the "Rochester Knockings" to the time when H. P. B. challenged its methods, the abuses that had grown up, and announced her mission to explain the truth behind the phenomena. It is exceedingly interesting to watch events unfold which led to the formation of The Theosophical Society and how, through their interest in Spiritualism, people scattered throughout the world gradually converged into the final effort led by H. P. Blavatsky and H. S. Olcott.

For this purpose Mrs. Emma Hardinge Britten's book *Nineteenth Century Miracles* (1884) is laid under considerable tribute, rather than some more modern book, for the reason that she was for forty years or more a well-known public medium, lecturer and traveller, in close and intimate first-hand touch with all that was going on throughout the world of Spiritualism. The other most considerable source of information is H. P. B.'s thirty-two large and valuable SCRAPBOOKS, which are filled with cuttings from a wide selection of newspapers and journals from many countries. Mrs. Britten points out, that "Modern Spiritualism" owed its birth to Kate Fox's discovery of the meaning of knocks. There had been phenomena of all the familiar kinds, but religion took refuge in its ignorance of their meaning by declaring them the work of the devil; and most scientists, with little or no investigation, declared such phenomena fraudulent. Mrs. Britten thought that the reason for the great interest and spread of Spiritualism in the United States was due to the free and on the whole sympathetic publicity given to it. A devoted spiritualist herself she affirmed that:

The philosophy of spiritualism grows out of its facts—for if spirits are not the authors of the communications received in their names the whole theory of a hereafter—as demonstrated by Spiritualism—crumbles into dust and ashes . . . The intercommunion between the two worlds must be based on the impregnable rock of truth. But psychological conditions are subtle and often incomprehensible and should be approached calmly and considerately."

It is not possible to follow Mrs. Britten's survey in more than a few countries—Germany, France, Russia, England—but these provided the main stream of interest and pioneering experiment.

GERMANY

In Germany, Spiritualism was not encouraged because of the policy which forbade the investigation of subjects not fostered by the Government. Despite this restriction, Dr. Anton Mesmer arose, used the magnet in curing disease, but soon found that the chief virtue resided in himself, so he applied magnetic passes with his hands and thus transferred energy to his patients. The French Academy of Sciences, to whom he presented his discoveries, scornfully rejected them, they were outside its own grooves. Denounced as an imposter and deserted, yet Mesmer opened the way to the investigation of "life forces", and found new followers. Problems of "Obsession" or "Demoniacal Possession" were next studied; also the healing of diseases through prayer. There was also the harrassing of certain types of individuals by hauntings, knockings, the throwing about of things (poltergeist), inspirational speech in public, and the return of those called dead. Came then Baron von Reichenbach (d. 1869), experimenting with sensitives, and concluding that from every object—human, animal, vegetable or mineral—emanated a luminous force which could be detected. He called it "Odyle" or "Od Force." He was met with insult and contempt.

The writings of Kerner, Ennemoser and others on matters more closely approaching "Spiritualism" created interest, but only in 1865 was it possible to publish the first journal devoted to Spiritualism. This was followed by the *Leipsic Psychische Studien*, 1874, conducted by the Hon. Alexandre Aksakoff, who, owing to the opposition of the Church, was unable to publish anything in Russia. With him H. P. B. freely corresponded, and she sent him articles for

publication. Among other contributors to the *Psychische Studien* were the Baroness Adelma Von Vay (a cousin of H. P. B.) and her husband, and Baron Guldenstubbé, one of her friends, and H. I. H. Nicholas, Duke of Leuchtenberg, who wrote later on the Reincarnation controversy, which invaded the ranks of the Spiritualists in Germany. He said he could positively assert that "when spirits are high and advanced the doctrine of reincarnation is taught, and often sustained by proofs . . . the bad spirits not only speak against reincarnation, but often deny even the existence of God."

An American medium, Dr. Henry Slade, passed through Germany and gave special courses to the Professors at Leipsic University, who bore witness to his truthfulness and absolved him from any fraud. As a result of these courses Prof. Zöllner published a book—*Transcendental Physics*. In it he showed how the phenomena was due to a force, which he described as "a fourth dimension in space." He challenged the world to account for the phenomena save by a "spiritual" hypothesis, as alleged by the mediums. This book was translated into English by C. C. Massey, one of the founders of The Theosophical Society in America, where he was on a visit at that time, and later the first President of the British Theosophical Society.

FRANCE

Following Mesmer, the Marquis de Puységur in France hit upon mesmeric sleep (or trance), leading to clairvoyance. Somnambulism was the next word. The Chevalier de Barberini by mesmeric passes and will power induced trance and ecstasy. His patients or "lucids" had visions, and described the apparitions of the dead. These "fanatics" were called Spiritualists." Another of the early followers of Mesmer was Baron Jules D. Dupotet who went deeply into the subject of magnetic force. His psychological researches, witnessed by men of science, were recorded in

the *Journal de Magnétisme* and revealed how varied were the phenomena displayed through his magnetised subjects. He challenged the world to account for them save as spiritual appearances. In 1880 he became an honorary member of The Theosophical Society and was made a Vice-President. It was a great friend of his, a mesmerist, Henri Evette, who was so struck with the powers of H. P. B., when a young woman, that he wished to make her a medium under his direction. Evette became a member in 1884 of the early Theosophical group in Paris. In France, from about 1856, two men exercised special influence in directing public attention to Spiritualism. One was Allan Kardec and the other Prof. Z. T. Pierart. The former edited *La Revue Spirite*, the latter *La Revue Spiritualiste*.

The *Spiritists*, following Kardec, advocated Reincarnation. His theory was that man has but two principles—spirit (or soul) and body and that between these two there is the perispirit, which after the death of the body can and does communicate, and that the soul, for the sake of experience, sought incarnation not once but many times. With this theory of man's constitution H. P. B. never agreed. She was already conversant with the more scientific Eastern theory of the sevenfold principles of man and the development of each and all that constantly takes place. The *Spiritualists* taught that the soul of man undergoes but one mortal birth, and continues its progress through eternity in spiritual states.

Kardec's proper name was Hippolite L. D. Rivail; but he preferred to be known by the names he said he had borne in two previous lives—Allan and Kardec. As a result of séances he attended, he published *The Spirits Book*, which has become a classic and a text-book among his followers. There was but little Spiritualistic literature in France when Kardec issued his journal *La Revue Spirite*, but by 1864 ten others appeared, all following the Kardec school. The doctrine of Reincarnation was vigorously debated, and indisputable proof of it demanded. M. Pierart's

magazine reported the American psychological phenomena, and carried on despite all clerical and Jesuit opposition, substituting a new journal when the first was suppressed. These two main groups became somewhat too settled in their opinions, so that by 1880 H. P. B. exclaimed of the Kardec group—"The Kardecists, a sect of infallible and inviolable doctrines." When Kardec died his work was carried on by his devoted followers, M. and Mme. Leymarie, who were friends of H. P. B., and whom she warmly defended when his opponents succeeded in having Leymarie imprisoned for a time.

By 1883 other groups had formed and other journals were in existence, particularly the *Bulletin*, edited by M. Ch. Fauvety, President of La Société Théosophique d'Orient et d'Occident, Paris. In this *Bulletin* H. P. B. conducted with M. Tremeschini a considerable controversy on Theosophic Occultism and Spiritism, corresponding also with Commandant Courmes (1880)*¹ and M. A. Bilière (1880)*. The Theosophic groups then in existence were: (1) The Theosophical Society of the East and West (1882); President, Duchesse de Pomar (Lady Caithness)*; (1884) Vice-President, M. Thurmann*; Secretary, Mme E. de Morsier, (1884)* and twenty-seven others, including Dr. Chas. Richet,* Edouard Schuré,* and Louis Dramard.* (2) La Société Scientifique des Occultistes de France (1882): In this group were twenty-one people, among them a great physician and student of Hermetic Philosophy, Dr. Fortin,* President, and Mme Fortin.* (3) La Société Théosophique des Spirites de France (1880). Here we find M. and Mme Leymarie* (the earliest members of the T. S. in France), M. and Mme Camille Flammarion,* A. Bilière,* Commandant D. A. Courmes,* Henri Evette,* and M. Tremeschini.* All these Groups were duly chartered by Col. Olcott, and later, out of them, after various changes, grew the French Section of The Theosophical Society.

¹ Names marked with an asterisk signify they were or became F.T.S.

RUSSIA

Spiritualism as a doctrine was introduced into Russia in 1854 by those who had witnessed phenomena abroad and studied the works of Allan Kardec. D. D. Home,¹ the medium, visited St Petersburg in 1871. He gave demonstrations in the Imperial Palace, where was a keen interest in Spiritualism. This was strengthened by Home's marriage to a relative of the Hon. Alexandre Aksakoff. But there was no freedom in the Press. The State Church did not allow anything to be published on the subject—exile to Siberia was for those who did. When Prof. N. A. Wagner went to St. Petersburg, it was with difficulty that he obtained permission to lecture on "Animal Magnetism", as such a title approached a subject which had been condemned alike by clerical and scientific authorities, the former attributing all psychic phenomena outside the Church to Satan, and the latter to physiological disturbance which could be rectified by orthodox medical attention.

The Hon. Alexandre Aksakoff was the "pioneer Spiritualist of Russia." He was of the ancient nobility, educated in the Imperial Lyceum, a tutor to the Czarewitch, a member of the Imperial University, and Councillor of State in the Imperial Chancellery. The *Psychische Studien*, which he founded, he was forced to publish in Germany. He invited scientific men from the University of St. Petersburg to witness some phenomena, but they feared to do so. In 1880, however, a few took courage and formed a Society for the study of psychic science. The Government would have granted their application, but the Church interposed on the ground that no science was wanted to prove the power of Satan, and the Church needed no help in proclaiming the immortality of the soul. Aksakoff was not a Kardecist, but concerned himself with experiments in mediumship and physical manifestations. H. P. B. was of course

¹ Whom H.P.B. never met, although there have been many assertions that she learned of Spiritualism from him. *Scrapbook, I.*

well known as an author in Russia under her pen-name of "Râdhâ Bâi", and her fortunes were followed with close interest, for her family was famous in the literary world as well as in Russian history and society. She had already translated for Aksakoff's journal Col. Olcott's Chittenden letters and his *People from the Other World*.

Another student of Spiritualism in Russia, and an old friend of H. P. B.'s family, was Prince Emil de Sayn Wittgenstein¹ (F. T. S.), cousin of the Empress and aide-de-camp to the Emperor, whose confidence he enjoyed. He assisted the Emperor to acquire a most complete library of Spiritualist books. In 1870 Aksakoff formed a circle among his friends and relatives, and convinced A. Boutlerof, Professor of Chemistry, and also the University, of the reality of the phenomena. D. D. Home's visit in 1871 furnished further proof. Aksakoff translated Prof. Crookes' experiences from the *Quarterly Journal of Science*, and was allowed to publish the first book on *Spiritualism and Science*.

In 1874 came the French medium, Brédif, and so convinced was Prof. Wagner that he opened the campaign for Spiritualism in the best Russian journal, *Revue de l'Europe*. The Press took offence. The University also; and thereupon impelled the Société Physique to investigate the phenomena and assigned the most eminent professors to the duty. This was the first-known scientific committee formed for such a purpose, and it was arranged they were to hold forty séances. When Aksakoff wrote to H. P. B. for help, he mentioned that it would interest her to know that Prince A. Dolgorouky, of her own family, the great authority on Mesmerism, had told him that the spirits which played the most prominent part at séances were elementaries, gnomes, etc. His clairvoyants had seen them and described them as

¹ Wrote to *The Spiritualist*, 1878, describing how he was shielded from danger, during the war with Turkey by one of the "leading Brethren of the Society." H. P. B. commenting on this letter, said of the Master M., "our Guru wrote personally to the Prince." See *The Theosophist*, March, 1883, p. 142.

such. Aksakoff asked her to select a thoroughly reliable and competent medium, one who could sit in the light so that the movement of solid bodies without contact could be easily observed. H. P. B. and Col. Olcott finally selected Dr. Henry Slade, after thoroughly testing him. He delayed on the way in England, where antagonism to his exhibitions finally took the shape of a prosecution led by the scientist, Dr. (Sir) Ray Lankester on a charge of "vagrancy" and obtaining money by "subtle means and devices." He was defended by C. C. Massey, "who saved him on a technical point, on appeal." By the time he reached St. Petersburg the Committee had ceased to exist. There had been deliberate effort made by two or three scientists to nullify the whole arrangements, as they were determined to argue and convince others that such phenomena were all charlatanry and not worthy of serious investigation.

In 1882 a small magazine was started, really in the interests of Spiritualism, but it had to deal with the subject very circumspectly. It was called the *Rebus*, and H. P. B. wrote for it. The interdict against Spiritualism was by this time so far removed as to allow the publication of some of Kardec's work. It was H. P. B.'s aunt, the Hon. N. A. Fadéef, who gathered together some of those Spiritualists and others whose interest had been aroused in Theosophy, and formed a Lodge in the early 80's. But the interest could not develop readily—there was still too much opposition. It was about twenty-five years later that The Theosophical Society really started, only to be driven out afterwards to exist as The Theosophical Society *outside* Russia.

ENGLAND

From 1812 onwards there had been the persistent evidence of the "other world" through rappings, bell-ringing and so on, much suspected as being evil. There had been well-known hauntings, and books appeared describing them, Mrs. Crowe's *Night Side of Nature* being one of the best known.

There were the happenings at Epworth Parsonage in the family of John Wesley. Also the Irvingites of the Pentecostal tongues, in whose congregations healing occurred; but it was not long before all this was considered Satanic, and Irving was tried and had to withdraw. In 1851 a Club was started in Cambridge by distinguished members of the University, to collect and examine evidence of the supernatural. It was popularly known as "The Ghost Club." Robert Dale Owen wrote of this Club in his *Footfalls on the Boundary of Another World*. Its full title was "The Cambridge University Society for Psychological Investigation."

Soon after the "Rochester Knockings," American mediums began to demonstrate in England, as elsewhere, the system of rappings to communicate with "spirits" and also produced manifestations, and were hailed with much delight. But there was also great antagonism. Nevertheless, many serious investigators were anxious to experiment. The greatest impression was made by D. D. Home. Scottish by birth, he was brought up in America and his mediumistic career was quite an epoch in the history of Spiritualism in Europe. He went to England in 1855, at the age of 22. He did not practise professionally, rarely sat in dark circles, refused to submit to tests, refused contacts with tables, etc. His most striking phenomenon in London was the passing horizontally of his body out of a window in one room, 60 feet above the ground, and in at another window in the next room. This was borne witness to by H. D. Jencken (who married Kate Fox), Lord Lindsay and others. Prof. Crookes, the great scientist, industriously pursued researches into Spiritualism and was supported by other eminent men and women. Among them were those who afterwards played their part in The Theosophical Society—Lady Caithness (afterwards Duchesse de Pomar), Prof. A. R. Wallace, the great naturalist, the Master of Lindsay, the Earl of Crauford and Balcarres, F. R. S., President of the Royal Astronomical Society, Dr. George Wyld, Prof. Wm. Crookes,

C. C. Massey, writer and barrister-at-law. Other mediums continued to come from America and there were professional mediums in Britain, including the celebrated Florence Cook, whose 'spirit guide' was "Katie King," daughter of "John King."

In 1865 Mrs. Hardinge Britten decided to return to live in England and instead of retiring found herself the centre of activity. Her talks drew many, for her specialty was inspirational speaking. Gradually interest grew and in the same year an association was formed called "The Association of Progressive Spiritualists in Great Britain." Its object was to further the interests and principles of Spiritualism, "this Divine philosophy." They tried to have the Royal Society discuss Spiritualism, but Prof. Tyndall and some of his confrères scornfully rejected all attempts to bring any such matters before their august body, for they thought that what the Society did not already know could not exist or was not worth knowing.

In 1869 a group of distinguished literary people formed "The Dialectical Society," with the determination to investigate modern Spiritualism. In the list of those who carried on the investigation we find the names Mrs. Hardinge (Britten), H. D. Jencken, M. R. I., Benjamin Coleman, Prof. Cromwell F. Varley, D. D. Home, Signor Damiani, Lord Lindsay, and among their correspondents were George H. Lewes, Lord Lytton, Robert Chambers, Edwin Arnold, T. A. Trollope, Léon Favre, the Countess of Caithness, Camille Flammarion. Antagonistic papers were received from Professors Huxley and Tyndall, Charles Bradlaugh and others. The result of the enquiry was to declare that the phenomena they witnessed were sufficient "to establish the fact of an unknown and supersensuous and intelligent power communicating with mortals both by physical and intellectual modes . . ."

By 1873 it was resolved to form a national organization in Great Britain—the "British National Association of

Spiritualists." Among the Vice-Presidents were E. Dawson Rogers, C. C. Massey*¹ and George Wyld, M. D.* Miss Emily Kislingbury* was Secretary. Among the Honorary or Corresponding members were Prince Emil de Sayn Wittgenstein* (Russia), the Baron and Baroness von Vay* (Austria) Baroness Guldenstubbe (Paris), the Hon. Alexandre Aksakoff* (Russia), Babu Peary Chand Mitra* (India, and first President of the Bengal Theosophical Society, 1882), W. H. Terry* (early member of The Theosophical Society in Australia), M. Leymarie* (Paris), Epes Sargent (in America, wrote also for the *Spiritual Scientist*), Henry T. Child (U.S.A., exposed by H.P.B.), G. L. Ditson* (U.S.A. a cosmopolitan, a friend of H.P.B. and knew her family. He too wrote for the *Spiritual Scientist*), Prof. A. R. Wallace*, Signor Damiani (Italy, a friend of H.P.B.), A. J. Riko (Holland, a Spiritualist since 1858, and in correspondence with Col. Olcott).

In 1882 the B.N.A.S. changed its name to "The Central Association of Spiritualists". Prof. (Sir) W. F. Barratt invited and held Conferences which resulted in the formation of a "Society for Psychical Research." This Society was the afterwards ungenerous antagonist of H.P.B. Its aim was to approach the enquiry into Spiritualism solely from a scientific standpoint; while the Central Association stood for a belief in spirit communion and the propagation of Spiritualism. Membership in the S.P.R. did not imply "the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science." Six Committees were formed and at the head of that on Mesmerism was Dr. G. Wyld. The President was Henry Sidgwick, Trinity College, Cambridge, whose heartless condemnation of H.P.B. stains his own name. Among the Vice-Presidents were: the Rev. Stainton Moses* Arthur J. Balfour, M.P. On the Council were Charles C. Massey*,

¹ Those marked with an asterisk became members of The Theosophical Society.

F. W. H. Myers*,¹ W. G. Wyld, M. D.* Others on the list may also have been later F.T.S.

Mrs. Britten pointed out that the simultaneity of spiritualistic events throughout the world made it clear that they must have all developed from one powerful centre. Seemingly her intuition was right. In any case there are many activities sponsored or initiated by the Great White Brotherhood.²

One such activity, though not directly connected with it, is that located in Yucatan, Mexico. The head of this Yucatan Lodge is a great Chieftan. The members are of the Fourth Race, part of which flourished so greatly when America was still Atlantis, and who continue to use Fourth Race methods of occult progress. The bulk of humanity is still Fourth Race, and this Occult brotherhood of Yucatan looks after them. Their methods now, as in the past, are through what is called "the lower psychism," that is, through phenomena connected with the physical plane, and tangible, so that physical plane proof might be afforded of the reality of hidden worlds. The results of that method tended to materialise religion. People sought to prove the spiritual by the material . . . The Fifth Race had to pass through the intellect to the higher intuition, the "higher psychism." When it was seen that the Fifth Race was drifting into materialism in the scientific world, and that knowledge was progressing much faster than the social conscience and moral evolution, it was thought necessary to start a movement which would appeal to those who were materialistically minded and afford them some tangible poof on the physical plane of the reality of the superphysical, of the unseen, to prevent the spread of materialistic science. Hence the "Spiritualistic" Movement.

The Yucatan Brotherhood guided this rescue movement ; and H.P.B., because of her great gifts, was entrusted with

¹ Those marked with an asterisk were or had been members of The Theosophical Society.

² What follows is summarised mainly from Dr. Besant's, *Talks with a Class*, and C. W. Leadbeater's *The Astral Plane*.

the task of guarding it against the degrading practices of unscrupulous mediums, and keeping it valuable to educated and cultured minds. We have seen how it did appeal to scientists and thinkers, until the over-materialistic S. P. R. struck so fatal a blow at the valiant flag-bearer, H.P.B., by ignorantly classing her with vulgar tricksters.

The centre of Spiritualism, then, was in the United States, from which country the majority of mediums went all over the world. In early 1875 the progress made by Spiritualism was astonishing. Several of the big newspapers in New York were freely devoting their columns to reports from such able investigators as Col. Olcott and others. Noted Spiritualists were moulding opinion and setting up specialised schools of Spiritualism, which found adherents everywhere. Men and women of education, culture, position and authority, in almost every country, followed with keenest interest the remarkable manifestations that were taking place. Interest was mainly directed to phenomena. One group sought through the reality of the phenomena a high moral explanation, a means of communication between heaven and earth, a new science, a new happiness, a belief in the purity of the "Spirits" and that it was all of God. To Mrs. Britten and to others Spiritualism was a real "New Dispensation," a new religion. Aksakoff said: "One thing I regard as incontestable, that if the mystery which shrouds the human soul was ever penetrated, and the fact of individual immortality admitted by science, it must be by the study of the phenomena of spiritualism." To yet others it was a subject for careful scientific exploration. Despite the interest and the flood of literature, there was however no particular organised investigation, no philosophy about it was shaping. There was much testing of mediums by sceptics, without adding to belief. Mediums were often genuine, but many were fraudulent, and lived by trickery and worse upon a gullible public. It was so exceedingly difficult to detect the

false from the true that for some the whole thing seemed nothing but trickery. Also, a storm was threatening to break.

From about 1850 what was known as "Free-love" began and finally spread in a flood of licentious doctrine, illustrated by life and conduct. A certain number of prominent Spiritualists took part in this development. The worst of them stood for "social freedom and the abrogation of the marriage laws." A few lawless persons led the movement, seeking notoriety at any cost. Some, it was known, were in the pay of certain clergy anxious to destroy the credit of even the best type of Spiritualism, and the most odious doctrines were universally preferred without discrimination against the entire rank and file of Spiritualists. The best of them fought against this with energy and ability. The pernicious effects of the consorting of careless mediums with depraved spirits were shown in many ways—especially in the supremacy over the mediums and their patrons which animal instinct was suffered to acquire. Too many cases were brought forward to permit of doubt, and weird and unholy sects arose. Free-love was openly advocated from the platform by some mediums before crowded audiences. Men and women basely claimed their readiness to give their bodies to anyone they chose—their spirit-wives or spirit husbands, and clergymen even boasted of the number of their spirit-wives whom they recognised in the persons of the women of their congregations. It was all speciously disguised as a new form of social freedom, and its followers went under the name of "Radicals" and "Free Platform Spiritualists." It was inevitable that the whole Spiritualistic movement seemed, in the eyes of decent people, to be tainted. It looked perilously like the story of Atlantis over again, though in much milder measure. No wonder the Master K. H. said of this kind of Spiritualism :

"We feel that the time is approaching, and that we are bound to choose between the triumph of Truth or the Reign of Error and—Terror.

We have to let in a few chosen ones into the great secret,—or allow the infamous *Shammars* to lead Europe's best minds into the most insane and fatal of superstitions—Spiritualism."¹

The Masters were strongly opposed to this reckless mediumship, because it brought a series of untold evils for the new Ego to be born under the nefarious shadow of the vehicle reinforced by the conditions of materializations at séances.²

Into this maelstrom H. P. B. was plunged. Her ridicule of Dr. Beard for his ignorant attack upon the Eddys ; her exposure of Dr. Child and the Holmes ; the trenchant, convincing arguments in her articles on the nature of the agency directing mediumistic phenomena, and the very different agency directing "true spiritualism" ; her revelation that there is an age-old secret wisdom, taught by the Sages in symbol and metaphor, and still in the charge of the Wise who exact preparation, dedication and self-sacrifice on the part of the would-be neophyte seeking to enter Their Brotherhood where is cherished the Ancient Ever-living Truth—all this left H. P. B. in the centre of the stage. She found herself surrounded also with the difficulties of "infidelity, doubt and blindness." But the saving of the situation lay with her, whatever it might cost. She fervently denied that she was a medium, for she was not subject to the whims or will of "spirits." At the same time she courageously claimed that she could produce phenomena at will. And she did. No one else in the world dared to make such a claim. She justified it. She paid heavily for it.

For the sake of the world H. P. B. was to try "to stop necromancy and the unconscious black magic exercised by Spiritualists,"—to uphold instead "spiritual spiritualism" and gradually to bring forward the truths of Occultism, and to convince the world of the "actual existence of Eastern Adepts in Occult Sciences." Leadership was hers, and she

¹ *Mahātma Letters*, 284.

² *Ibid.*, 113.

worked with passionate earnestness to lead aright, In 1875 she wrote to Aksakoff, "I have entirely devoted myself to Spiritualism. Not to the phenomenal material side of it, but to Spiritual Spiritualism, and the propaganda of its sacred truths. All my efforts tend to one thing, to purify the new religion from all filthy weeds . . ." It seemed a forlorn hope, but she had courage. Many failures had still to be faced. H.P.B. was prepared to face them. It was for her to make the next move.

HELENA PETROVNA BLAVATSKY

HELENA PETROVNA HAHN was born prematurely at the midnight hour between 30 and 31 July (12 August, Russian Calendar) 1831, at Ekaterinoslav, in the province of the same name. The strange and untoward incidents accompanying her birth and baptism caused the superstitious Russian retainers and servants to forbode for her a life of vicissitudes and trouble. Because of these apprehensions she was greatly spoilt, and her only authority was her own will.

Helena (called also *Hélène*, *Heliona*, *Ileana* and *Helen*) came, on her mother's side, from the princely ruling Dolgoroukis, of whom her grandmother, Princess Elena (*Hélène*) Pavlovna Dolgorouki, who married André Mikaelovitch Fadéef, was the last direct representative. On her father's side she was descended from the ruling Princes of Mecklenburg, the Rotternstern Hahns, some of whom had been naturalised Russians for 300 years. The Hahn family was descended from a famous German Crusader, a Count Rottenstern, who added Hahn, a cock, to his name because the crowing of a cock near to his tent in the Holy Land saved him from assassination at the hands of a Saracen.

In after years when Col. Olcott asked why permanent control was not put upon Madame Blavatsky's fiery temper, a Master explained to him that such a course would lead to death from apoplexy. The body was vitalised by a fiery and imperious spirit which from childhood had brooked no restraint, and if vent were not given for the excessive corporeal energy the result must be fatal. He was told to look into the history of the Dolgoroukis to understand what was meant.

The Dolgoroukis were direct descendants from Rurik, the first to govern a large part of the country which came to be called Russia. The 'Russ' were Northmen, Scandinavians, roving tradesmen, seeking profit and power, and also warriors and chiefs desiring to rule. From among them the Slavs of Novgorod invited Rurik, 862 A.D., and his two brothers to help end their feuds. Thus started the political history of Russia. The two brothers disappeared, but Rurik consolidated his authority and built up in Novgorod the first civil government and a wealthy trading market for East and West. Rurik, the first Kniaz, or Prince, ruled for fifteen years. During that time his son Igor and his nephew Oleg conquered much territory south and west. Igor made Kief a great centre. His fierce, courteous warrior son Sviatoslov, 957, made his three sons, of different mothers, the first Princes in Russia. The Principality of Kief carried with it the sovereignty of Russia. One, Vladimir, (d. 1015) powerful, of limitless activity, a pagan, realised that a consolidating religion was necessary, and chose Christianity because of the magnificence and beauty of the Greek churches and services. He was baptized and his whole army, and gradually the people. Yaroslav the Wise, his son, (d. 1054) framed the first code of laws, the Russian Pravda, or Right. His three sons married Greek, Polish and German Princesses, and his three daughters the Kings of Norway, France and Hungary.

In *Hints on Esoteric Theosophy*,¹ it is said that H. P. B. possessed "in some degree as an inheritance from an adept ancestor, the special capacity requisite for great success in occult studies." This was apparently Vseslav (disappeared about 1095), son of Yaroslav's elder brother. His claims to sovereignty had been overlooked and he strove all his life to be recognised, but failed. The people believed him born of enchantment and feared him. He was credited with powers of disappearance, and incredible swiftness of movement. Because of the strange system of each member of the family

¹ By A. O. Hume, p. 73.

moving in turn nearer to the Kief headship when it became vacant, quarrels, hatreds and murders of those in the way never ceased. Vladimir II, Monomachos (1113-25) had eight sons, the sixth of whom Yuri (George) was called Dolgorouki (long-handed or grasping). He founded Moscow, and from him descended all the Grand Dukes in Russia, the powerful northern line of Princes so famous in history.

In 1224 the Mongol hordes over-ran Russia, conquering and destroying all they could reach. No one could live who did not bow down to them, the "Golden Horde." All Princes had to appear yearly with tribute before the Khan, and receive investiture from him. For two hundred years this lasted till Ivan III (d. 1533), a Dolgorouki, refused the tribute, 1480, and threw off the Mongol yoke. The arrogant Golden Horde broke up, and over its remnants at Astrakhan H. P. B.'s grandfather was Governor. Ivan III united all Russia and thought the title of Grand Duke was not sufficient. Ivan IV, the Terrible, on attaining his majority at 17 years of age, demanded to be crowned with the title of Tsar (Caesar). He drew all authority to himself. His son Fedor being unfit to rule, Boris Goudenoff, the regent, developed this authority into compulsory service for the aristocrats and serfdom for the people. With Fedor died out, 1598, the long Dolgorouki dynasty. Then the Romanoffs were called in, a "younger" branch, as Michael Romanoff was a grandson of Ivan IV. Even so, we find the Dolgoroukis influential and controlling counsellors and advisors in the Courts of the succeeding Tsars. A Dolgorouki Princess was betrothed to Peter II, but he died before the marriage.

From this brief indication of H. P. B.'s ancestry it will be understood why she was so well known, not only in Russia but throughout Europe, and why she was so anxious not to implicate her family in any of her own actions; though for herself she was a rebel against public opinion and the conventions of society. At eleven years of age Helena's

mother died. She had feared her exceptional daughter's life would be full of suffering. Helena, her sister Vera and her brother Leonid, went to live with their grandparents Fadéef at Saratov, where their grandfather was Civil Governor. They lived in an immense old mansion, where the long lofty halls were hung with portraits of Dolgoroukis and Fadéefs. There were gloomy caverns underground, haunted by the ghosts of serfs beaten to death by the previous owner's tyrannous steward. Alone of the children, Helena dared take refuge in these dark regions when she wished to avoid lessons, and only a corps of strong-bodied servant men could fetch her out by force. She declared she was never alone; always there were invisible companions with whom she played and talked. Sometimes she took refuge in a large criminal-infested forest near by. The only one who could really control the wilful small Helena was her grandmother Dolgorouki, herself a remarkable character. She was a woman of great erudition, an archaeologist and geologist of note. She was well known for her work on natural history, archaeology and numismatics, twenty volumes of which were preserved in the University of Petrograd, and she corresponded with savants. When she died her collection of antiquities, relics, minerals and articles of *vertu* was so great that it was subsequently presented to the Government.¹ In the apartments of H. P. B.'s favourite aunt Mlle N. A. Fadéef, was a remarkable private museum and a rare and precious library. All these collections were H.P.B.'s delight and she could put herself in psychic touch with the various objects, stuffed animals and birds, skulls, fossils, shells and skeletons, and describe their long past history.

Fairy tales and old legends, told to her by the servants, were Helena's special delight, while she avoided as far as she could the dry lessons of the governesses, though she

¹ G. L. Ditson in *Banner of Light*, Nov. 1875—*Scrapbook*, I. Ditson stayed at the house of H. P. B.'s sister in Circassia in 1868, and knew all her history and antecedents. *Scrapbook*, XIX (2), p. 118.

had brilliant abilities, and learned languages with ease. In later life she knew at least eight languages and as many dialects. She had also considerable musical talent, which her father encouraged. Again and again her recklessness led Helena into physical danger, and always there was One whom she saw, though not physically, who rescued or protected her and whom she knew to be her Guardian. She was in contact, not only with the physical world, but also with the elemental denizens of another, and with those human beings who are called "dead," but who are actively interested in the physical world and wish to communicate with it. Such capacity is called "mediumship." At first she could not control these conditions, but gradually she mastered them, especially when she came under the direction of the Great White Brotherhood, whose willing and devoted servant she became. Her family was well aware of her extraordinary gifts, and that wherever she was phenomena occurred.

All too soon the question of marriage loomed for Helena Hahn. There are several accounts as to why she married, in 1848, the elderly General Nicephoré V. Blavatsky, Vice-Governor of the Province of Erivan. General Blavatsky's ancestors were derived also from the early Russ adventurers, who settled in S. E. Russia, the Ukraine; and probably intermixed with the Tartars. His family came of the "Hetman Blavatko" or chiefs, an essentially military society. The General took Helena to a summer retreat in Erivan. She tried to escape on the way but failed, and for three months lived there in misery, for she would concede nothing. At last she managed to escape to her family, who sent her to her father. She feared he would want her to return to her husband, so she escaped again, in disguise. Then began years of wandering and adventure.

During her travels Helena Petrovna Blavatsky (H.P.B.) kept in touch with her father, who realised that his unusual daughter must go her own way. He kept her supplied with

funds, though she was often in want, for she was careless of money. General Blavatsky himself endeavoured to obtain a formal divorce, but Russian laws were strict. It was necessary for H. P. B. to spend ten years out of the country to make the separation legal.

H. P. B. was emphatic that prior to the formation of The Theosophical Society her private life concerned no one but herself, and she only reluctantly gave any details about it. There is much to be learned of it however, scattered throughout a number of books and records. It is impossible here, for want of space, to give details of her many journeys all over the world in search of occult knowledge, during which she found her way to the âshramas (retreats) of her Master and other members of the Great Brotherhood in the Himâlayas, where she garnered the priceless knowledge with which she afterwards enriched the world's literature. She acquired a profound knowledge of the philosophy and esotericism of Tibetan Buddhism, which shows in her writings.

On the physical plane H. P. B. met her Master and Guardian first in 1851 in London, and more frequently later. She so oriented herself to His thought in true disciple-fashion that she was sensitive to His every hint or direction. Under His guidance she passed from strength to strength in her power to control many unusual forces, by means of which she produced the phenomena which caused so much scepticism, alarm, opposition and shock to a materialistic and conventional world.

In the section of this History entitled "Preparation," are traced her efforts and her success in bringing into being an organisation to combat the prevailing lack in the West of a profound and searching understanding of life such as existed already in the East, and to make it accessible to the many instead of only to a few scholars, most of whom seemed to have little insight into the meaning of the riches they handled.

H. P. B. entered the Spiritualistic movement to explain its phenomena, to expose its frauds, to enlarge its spiritual scope, and to give to it the dignity in the world of science which was its due. But scientists mostly decided not to follow the road of investigation along which she led—it was too thorny, too uncharted. It was easier to leave it alone and declare her mistaken. There is no need here to recite the number of phenomena with which she enticed eager, adventurous minds to explore and know for themselves the deeper laws of life. There is such a mass of these phenomena that the mere bulk of them is impressive and cannot lightly be dismissed. They await the patient investigator who will sift, weigh and present them with judgment and acumen.

About the time that H. P. B. was instrumental in establishing The Theosophical Society her appearance was often mentioned in newspapers and elsewhere. She was described as being of average height, sharing the family plumpness which turned to corpulency as she grew older, and which was aggravated by her sedentary life. She had a massive face, often described as Kalmuck, though she had no Mongol blood, which suggested power and culture, "a rare countenance," and over her features a combination of moods seemed constantly to play. Her hair was light brown, thick, very wavy, silken soft and drawn back from her face. Her brilliant penetrating blue-grey eyes were characteristic of her race, as was her self-possession and her air of command. Her beautiful arms and hands were regarded as ideal models for a sculptor. She dressed usually in a loose robe, which suited her, and despite all excentricities of appearance, she impressed all who met her with a sense of her dignity and imperiousness.

H. P. B. with all these gifts seemed indeed the right person to undertake the great task entrusted to her. Much has been written of her dual personality, and into that again it is not possible to go here. There was undoubtedly a

great personage behind the personality, and that personage came and went according to need ; one whose wisdom was far greater than could be given to the unready, one whose knowledge was at times forbidden expression lest it cause trouble through misunderstanding ; but one whose courage and trustworthiness privileged her to be a Messenger of Truth from the Great White Brotherhood to the world at large.

In 1881, when the septenary "term of trial" of The Society drew near, the Master M. wrote of Madame Blavatsky and Col. Olcott :

"One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain intellectual acceptance, and the impulse given for a new cycle of occult research. Others—wiser as it would now seem—held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management ; that there should be no abnormal interference by ourselves. So casting about we found in America, the man to stand as leader—a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but . . . he was the best one available. With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together—and the trial began. From the first both she and he were given to clearly understand that the issue lay entirely with themselves. And both offered themselves for the trial for certain remuneration in the far distant future as—as K. H. would say—soldiers volunteer for a Forlorn Hope."¹

¹ *Mahátmá Letters*, p. 263.

HENRY STEEL OLCOTT

Urged by a friend "to let my Biography be written . . . I told him I considered such things trash, seeing how men are lost sight of in the progress of the race. Ephemera!"¹

HENRY STEEL OLCOTT, President-Founder of The Theosophical Society was born at Orange, New Jersey, 2 August, 1832. His ancestry was English Puritan, and of the same family as Dr. John Alcocke, who, in the reign of Henry VII, became Bishop of Ely and in 1496 founded Jesus College, Cambridge, over the entrance of which is to be seen his coat of arms of three cock's heads with other symbols. As Madame Blavatsky's family has the same heraldic crest, Col. Olcott placed a bas-relief over the door of the Western Library, Adyar, combining the two, placing the standing cock of the Hahns in the centre and the three heads, of the Alcockes, in triangle form, around it. The name Alcocke gradually changed into several forms, one of which was Olcott. One of the family, Thomas Olcott (Alcott) migrated to America and settled first at Hartford, Conn., and then at Cambridge, Mass., 1635, and helped to form a new Colony.

There is not much trace of Henry Olcott's early education, but the later stages were continued at the University of New York, with emphasis on the scientific side of agriculture. A crash in his father's business compelled him in 1851 to seek work elsewhere. A friend advised him to try Cleveland, O. There he fell into despondency over his position. He was advised to go to Elyria, O., where he worked a

¹ Col. Olcott's *Diary*, July 1891.

50-acre farm on a share basis for two years. He was already attracted to the study of Hypnotism and Mesmerism and had read Prof. (Dr.) Braid's books on Trance and Hypnotism. As the daughter of a neighbour was about to undergo a small operation for some inflammation of the jaw, her father asked Olcott to make her unconscious so as not to feel the pain, which he did successfully. He did not use this power again till 1883, when he discovered his unusual mesmeric and healing gifts.

At Amherst he came into contact with a spiritualistic group, and found here the beginning of that line of thought which led eventually to H. P. B. and the Theosophical movement. His family were Methodist, but this form of religious conviction had never appealed to him. He returned to New York, and by the time he was twenty-three had won such success at the model farm of Scientific Agriculture near Newark, New Jersey, that he was both nationally and internationally well known. The Greek Government offered him the Chair of Agriculture in the University of Athens, which he declined. In 1856 he availed himself of a legacy to become co-founder of the Westchester Farm School, near Mt. Vernon, N. Y. This was the first scientific school, upon the Swiss model, devoted solely to agriculture, and was the pioneer in the United States of the present system of national agricultural education. About this time Henry Olcott wrote three books on Agriculture, one of which, on *Sorghum and Imphee, the Chinese and African Sugar Canes*, a Treatise upon their Origin, Varieties and Culture, 1857, ran into seven editions, and was placed in school libraries. It caused a brief panic among foreign sugar planters. In order to further his studies of sugar-bearing grasses, he was offered a botanical mission to Caffraria (or Kaffraria, a now unused designation of eastern Cape Province, S. Africa). This too he declined. Nor would he accept the Directorship of the Agricultural Bureau at Washington, D. C., nor the managership of two immense properties, preferring personal liberty of action. In

1857 Olcott became a life member of the U. S. Agricultural Society. He visited Europe, 1858, in the interests of agriculture and his Report of his observations was published in Appleton's *New American Cyclopaedia*, 1859. He was awarded the largest silver medal (which he long treasured) made up to that time, presented by the Dept. of Agriculture for the best reports of the Chicago Exhibition, 1859.

Recognised as an expert, Henry Olcott became one of the two Agricultural Editors of the famous *New York Tribune*, and American correspondent to the *Mark Lane Express* (Lond.), the great Corn Trade journal. The Mt. Vernon Horticultural Society passed a vote of thanks to him for his able address at their Exhibition; at which a special session was held by the Agricultural Committee of the Legislature of Massachusetts to hear him on the adaptability of the new sugar plant, *Holeus Saccharinus*, to cultivation in New England—especially in view of the growing troubles in the South, the great sugar producing area.

In December 1859 Olcott was present at the hanging of John Brown at Charlestown, Va., which was the prelude to the breaking out of civil war between the North and the South in April 1861. For many years John Brown had worked passionately for the abolition of slavery and the South would have none of him. The *New York Tribune* was the leading Abolitionist journal in the North, and published vivid accounts concerning Brown's agitation. So furious were the Virginians about this that they drove out anyone they suspected of supplying information, and threatened they would hang the unknown reporter on sight. The reporter left, but waylaid those coming and going and so managed to secure a considerable amount of information.

The Virginians were determined that no Northerner should witness the hanging of Brown, and feared attempts to rescue him. The *Tribune* was anxious to have someone present, and Olcott volunteered to go. Escaping risks on the way and in constant peril of detection, he managed by

refuses to get to Charleston. Anxieties had caused him to forget his trunk, labelled New York, on which were his initials. All luggage had to go the Provost Marshal to be examined. It was a matter of life and death. He went to a young Staff officer whom he thought he could trust and, under seal of Masonic confidence, told him who he was and asked him to go to the Court House and claim and bring away the trunk. This he did. Olcott witnessed the hanging of the brave and fearless old Abolitionist.¹

Henry Olcott married in April 1860 and had four children to whom he was much attached. His wife was estranged from him through his later choice of destiny, and sought and obtained a divorce, and remarried 1881. He kept in touch with his children, and had a family reunion with his relatives during his last visit to the United States in 1906.

At the outbreak of the Civil War in 1861, Olcott enlisted in the Northern army. Owing to a severe fever and obstinate dysentery (which troubled him periodically throughout his life) he was invalided to New York. When about to leave for the front again, 1862, he was chosen by Stanton, Secretary of State for War, as a Special Commissioner of the War Department of the Mustering and Disbursing Office, with the delicate and arduous task of detecting and exposing the "gross frauds and crimes which during the war had been attempted or perpetrated by unprincipled speculators regardless of the welfare of soldiers and sailors." He fought with great moral courage through calumny and opposition, till the worst offenders were tried and imprisoned. After two years Olcott was loaned to the Navy Department in Philadelphia to do the same service, and came through, as wrote the Assist. Secretary of the Treasury, with no stain on his reputation, though he faced and dealt with men of power and audacity who resented interference with their corrupt

¹ Taken from Col. Olcott's own account "How we hanged John Brown," reprinted in *New India*, 17 Nov. 1928, p. 15.

practices. He was complimented by those in authority for his honourable service and unfaltering courage, his integrity, patriotism, and uncompromising faithfulness to duty. During the course of these services Olcott rose to the rank of Colonel.

In 1865 Col. Olcott resigned his Commission and retired into private life. He had evidently studied Law previous to his army experiences, and by 1868 he was admitted to the Bar and specialised in Customs, Revenue and Insurance cases. He soon came to the front in his profession, and his legal opinions and his advocacy were eagerly sought. His clients were numerous and important.

Col. Olcott was appointed Secretary and Director of the National Insurance Convention—composed of the officials from the various States, called to codify and simplify the laws affecting Insurance Companies. He brought his phenomenal energies to bear on the subject. The Conference continued for two years. The Statute drafted by him and another able lawyer had the distinction of being passed by ten State legislatures. His notes on the Conference were published in two large volumes, and are still the standard work on Insurance in the United States.

In 1867, when Mr. W. E. Chandler retired from the Treasury, he recommended President Johnson to appoint Col. Olcott as his successor. This suggestion was warmly supported, but a political crisis occurred and Olcott sided against the President, who, though he had fully determined upon it, could not then make the appointment.

The "Rochester Knockings" took the Spiritualistic world by storm in 1848, and aroused deepest interest. Scientists fought shy of these phenomena as a rule, till the time of Profs. Wallace, Crookes, and others, because of the many "gross impostures" connected with them. The Faculty of Harvard, 1857, had pronounced against them. Then the Eddy manifestations drew the startled attention of the world. Trickery did not explain them. Col. Olcott records that one

day in 1874 he was thinking over a heavy law case when it suddenly occurred to him that for years he had not been paying much attention to the Spiritualistic movement. He bought a copy of the *Banner of Light* and read in it of the remarkable manifestations at the Eddy farmhouse in Chittenden, Vt. He at once realised the importance of these, if true. He went to Chittenden and wrote his observations for the *New York Sun*. These were copied throughout the world. The editor of the *New York Daily Graphic* proposed that he should return to Chittenden and, with an artist to make sketches, make a thorough investigation, his reputation for impartial judgment being so well known. He went back to the Eddys and stayed there for about twelve weeks. Twice a week there appeared in the *Graphic* his letters about the "Eddy Ghosts." It was the publication of these letters that drew Madame Blavatsky to Chittenden to meet Col. Olcott. They became friends at once.

So keen was public interest in the Colonel's reports that newspapers in which they appeared were sold for a dollar a copy, and seven different publishers contended for the right to publish them in book form, but he had arranged for their publication at Hartford, Conn. Before the book appeared a blight fell upon the Spiritualistic situation, due to the exposure and denunciation as cheats of the mediums, Mr. and Mrs. Holmes. The Colonel's publishers were so alarmed that, in order to increase interest in the book, he arranged séances with Mrs. Holmes, under his own test conditions, which he carried out successfully with the help of Madame Blavatsky. Then he went to Havana, N.Y. State, and saw and recorded also the "truly marvellous" phenomena of a materialisation and transfiguration medium named Mrs. Compton. He added these experiences to his book and it was published, under the title of *People from Another World*.

Col. Olcott's intimacy with Madame Blavatsky grew. She began to teach him Occultism and brought him into

touch with the Masters of Wisdom, Who had long planned for him to assist Them in the founding and development of The Theosophical Society, 1875, to which he presently devoted all his time and his splendid gifts. This noted, successful man of affairs, in whose grasp lay a great worldly career, sacrificed it all in obedience to an inner urge. By 1878 he had lost both wealth and position. His sacrifice was complete. He laid all his splendid gifts unreservedly on the altar of a great ideal, to which he gave unswerving allegiance for the rest of a remarkable life.

THE MASTERS

Who is the Mahâtma ?¹ He is the man Who has become perfect,
Who has reached union with the Divine . . . Who by slow
degrees has developed the possibilities of His spiritual nature, and stands
triumphant where we are struggling today.

ANNIE BESANT, in *The Masters as Facts and Ideals*.

H. P. B. in her first challenges to public thought hinted at the existence of great and wise Men, who are possessed of super-human knowledge and power. Presently she began to write of a Great Brotherhood of such wise Men, with some of Whom she was in constant touch. Then Colonel Olcott issued the Circular on behalf of the "Brotherhood of Luxor," which caused much comment, curiosity and interest. Visitors to H.P.B. soon became aware that in and through her were displayed unusual phenomena, the power to accomplish which she attributed to one or more of Those to Whom, as Teachers, she looked for guidance, and Whom she served with such intensity of purpose.

Col. Olcott's *Diaries*, begun in 1878, are very rich in records of the help given to H.P.B. and himself by several of the Great Ones, on Whose behalf they had undertaken to face the world and challenge its religious and scientific orthodoxies. Little by little H.P.B. let him know of the existence of Eastern and other Adepts and Their powers. His first contact was with a Hungarian Adept, the Master Râkoczi; then he was brought into pupilage with the Master Serapis of the Brotherhood of Luxor, the African Section of the Great White Lodge. This first Guru (Teacher) he describes as "a stern disciplinarian . . . a man of

¹ Lit. mahâ = great, and âtmâ = Self ; a Master of Wisdom.

splendid masculinity of character." Later, he was transferred to his own Master of the Himâlayan Group, of Whom he declared in *The Theosophist*¹ he was an "accepted pupil," and with Whom he remained in communion until the time of his passing. In those early years he said he was privileged to know four other Masters as well—a Copt, a representative of the neo-Platonist Alexandrian School, and an English philosopher, gone from men's sight, yet not dead, and a very high Master of Masters.

In *Isis Unveiled* (1877) H. P. B. wrote freely yet guardedly of the "Oriental Kabalists" (Rishis) of a very ancient pre-Aryan India, with quite other geographical boundaries than now, where was cherished a "secret doctrine" that agreed with *truth*; of Chaldean Magi who were "masters in the secret doctrine," and of correct astronomical calculations, from whom the Jews learned its "metaphysical as well as practical tenets" during their Babylonian captivity, and embodied them in their *Kabala*, *Zohar*, and *Genesis*; of Egyptian temple hierophants who, mighty in their day, taught their neophytes the secret doctrine of evolution, and laid the foundations of chemistry; of the Theurgists of early Samothracian and later Eleusinian mysteries, where the "occult properties of electricity and magnetism" were known and taught. Thus did she trace in part the mighty stream of Wisdom which has come down "from time immemorial" to the present day. She wrote also of their inheritors, the Masters and Initiates of today, high among them being "the venerable Mah" (the first syllable of the word Mahâchohan) "who lives at this very day in a spot unknown to all but initiates."

Well-authenticated accounts of the many appearances of the Masters are given, not only in Col. Olcott's *Diaries* but also in early numbers of *The Theosophist*, in *The Occult World*, *The Mahâtma Letters to A. P. Sinnett*, *Hints on Esoteric Theosophy* and *H. P. B.'s Letters to A. P. Sinnett*,

¹ April, 1882; Supplement.

etc. It is possible to construct from these quite an imposing list of the number of people who saw Them, and to gain a clear idea of the nature and influence of Those in Whose august hands lies final authority. In *The Mahâtma Letters* we find the Masters Themselves speaking of Their "Chiefs," in ascending rank, till, at the apex, there are Those Who can "no longer err" and Who "appear on Earth but at the origin of every new human kind" . . . and whose "mission is but to strike the KEY NOTE OF TRUTH, which vibration runs its course to the end of the cycle." (p. 41).

1. This "Chief" or "Planetary Spirit" is one and himself, but at the same time is also an aggregate of many types of consciousness and in this aspect is known as a Dhyân Chohan, or Lord of Mind, and as the body of Dhyân-Chohans, his collaborators or blended units of differing degrees of attainment, who bear a variety of names and to become one of which is open to every purified Ego—the result of effort and experience.

2. Under the Planetary Spirit are these Dhyânîs as collective host, lordly, self-existent, each of whom, as an individual Self perceives the SELF—for the human intelligence becomes or perceives Universal Intelligence. This Omnipresent Universal Spirit is the temple of Nature. MAN in his turn is the temple of his true Self, therefore he shares in the Universal Intelligence. To know this is the goal of evolution.

3. Those who know it as a conscious reality are the "Adepts," in differing ranges of experience. They are members of the Occult Hierarchy who, by tremendous effort, have made themselves into conscious co-workers with the great Plan conceived, originated and kept in motion by the Logos, God, or Planetary Spirit of a universe, large or small. These Adepts bear names which indicate their authority, or attainment and responsibility. All must come through the human, man, or thinking process. There are "seven stages" of Initiation in an Adept's growth, in the

degrees of which he gradually discovers the secret of the sevenfold principles in nature and man, and awakens his own dormant powers. The world of force is the world of Occultism, and the only one whither the highest Initiate goes to probe the secrets of being. The Adept sees and feels and lives in the very source of all fundamental truths. To the last and supreme initiation every *chela*—(and even some Adepts) is left to his own device and counsel. He has to fight his own battles, and the familiar adage—"the Adept becomes, he is not made" is true to the letter.¹

After Adepts, in descending order come Arhats, then Initiates of three other grades, and lastly accepted and probationary pupils (*chelas*).

In 1888 *The Secret Doctrine* was published, and the nature of the Occult Hierarchy was explained more fully therein. H. P. B. traced, to its beginning on Earth, the work of the Hierarchy, Whose members are the Guardians, and also Teachers to Man, of the Divine Wisdom which we call Theosophy. She told of the coming from Venus to Earth, six and a half million years ago, of the small band of mighty Beings "to form the nursery for future human Adepts on this Earth." The head of the band is the "Wondrous Being," the Initiator, "the Tree, from which in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched off." "It is under the direct, silent guidance of this MAHĀ-GURU that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant Humanity learned its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is They who laid the first foundation-stone of those ancient civilisations that so sorely puzzle our modern generation of students and scholars."²

¹ Paragraphs 1, 2 & 3 are summarised from *The Mahātmā Letters*.

² *The Secret Doctrine*, I, p. 229, 1893 edition.

The Secret Doctrine also gives the descending scale of Beings from the first Mighty One, the Lord of the World, down through the Pratyeka Buddhas and Buddhas, the Manu, Bodhisattva, and Mahâchohan, the Chohans, the Aseka Adepts, the Arhats, and the Initiates of the remaining three degrees, to the accepted and probationary pupils. From *The Secret Doctrine* may be gathered the names of some Initiates who have played a special part in the advancement of religion, philosophy, art and science. For instance, H.P.B. says St. Paul, Plato and Moses were Initiates, and that there were and are Initiates in many countries, if not all. Among those who attain Adeptship (Masterhood), a few only remain on Earth to promote its evolution in accordance with God's plan. At present only some fifty or sixty are so engaged. In the spiritual world the Occult Hierarchy focusses the Life of God. In the physical world They maintain three centres of the Occult Brotherhood, each "widely separated geographically, and as widely *exoterically*—the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure."¹

In later books, such as *The Masters as Facts and Ideals*, *The Inner Government of the World*, *Talks on the Path of Occultism*, and in *The Masters and the Path*, more detailed accounts are given of the nature and work of some of the members of the Occult Hierarchy. This information can here be summarised only with brevity.

In *The Inner Government of the World* is given a fine description of the divine source from which the very greatest officials in the Hierarchy derive all authority. "The highest Ishvara emanates the root of matter. The Ishvara of our solar system working on that . . . the Ether of Space, isolates a portion of it by a Ring He makes round it, and within that Ring-enclosed space our solar system is formed. His breath going into this primary Ether forms the primary

¹ *Mahâtma Letters*, p. 399.

bubbles . . . and out of these the atoms of the solar system are formed by aggregation." Of this great Ishvara (God, or Lord, or Logos) the Sun is the physical body, his golden vase of Light. In this aspect of Brahmâ (Creator or organiser of material) Ishvara builds the aggregations and of this rough material shapes sub-planes. In His aspect of Vishnu (preserver of form) He shapes the material into forms, assisted by mighty Devas (Angels) and their hosts. In His aspect of Shiva (destroyer, or liberator from form) He brings spirit and matter together, for the sake of experience, in an infinite variety of ways, none being permanent. These three Supreme Beings who sustain the solar system are its Godhead, and are the fount of authority of the Occult Hierarchy, which in its sublime Lords and Chiefs wields that divine authority on our small Earth and inflexibly pursues God's plan of Evolution, to the understanding of and participation in which they call to the inherent Godhead in man. Raying out from this central Life are the Seven Spirits before "the Throne," whose representatives on Earth are the Chiefs of the Official Hierarchy, and the Heads of the great specialised yet interblending Rays.

THE LORD OF THE WORLD

The Lord of the World is the "One Initiator" at the Head of the Hierarchy, and the other great officials hold representative offices under Him. He is the agent on earth of the First Logos, Whose consciousness He shares. His Keynote is Will, for He wields the divine Will on earth. Though He dwells in consciousness on the Âdi (first plane), He descends to the Âtmic (third plane), and appears at times through the body He uses at Shamballa, an oasis in the Gobi Desert. This body is like that of a Youth of sixteen summers, and is artificially kept alive and unchanged throughout thousands of years. The Lord has as Pupils three Lords of the Flame Who came with Him from Venus. He deals with the Heads of the Occult Hierarchy. He confers the Third Initiation, or

deputes one of His three Pupils to do so. Those climbing upwards to His status, the ninth or highest Initiation, are called Pratyeka Buddhas when they reach the eighth. His representative is the Manu. Occasionally an Avatâra "descent," of one of these Three appears in the outer world.

THE BUDDHA

The present Buddha is the first of our humanity to reach this exalted position. He is One with the Second Logos, whose Wisdom He embodies. Wisdom, therefore, is his Keynote. His consciousness dwells on the Anupâdaka (second plane), and he descends only to the Buddhist level. He takes charge of the special work of the Second Ray for the whole world, devoting himself to that part which lies in the higher worlds. He appeared as Vyâsa, Hermes, the first Zoroaster, Orpheus and lastly in India, as the Buddha of the Fourth Race, Prince Siddhartha, or Gautama the Buddha. Yearly he overshadows and blesses the world at Vaisakh, the May full-moon. He is the "patron of all Adepts, the reformer and codifier of the occult system." The highest Initiation on this Ray is the eighth. His representative is the Bodhisattva Maitreya.

THE MAHACHOHAN

The consciousness of the Mahâchohan is one with the Third Logos. He dwells in consciousness on the Nirvânic (Âtmic) plane and His Keynote is Divine Activity. He descends to the physical plane. His work in the world is done through the other five Rays, of which He is the Head. He directs the minds of men so that culture and civilisation will unfold according to cyclic plan. He is a great statesman and organiser, and possesses warrior-like qualities. To attain to His degree of greatness and perfection is the goal on our Earth of Rays three to seven. His is the Seventh degree of Initiation. His body is Indian, "with very clear cut features,

very calm, looking an embodiment of law. He speaks with weighty decisiveness that is most impressive."¹

These three "mighty officials are not merely reflections of the Three Aspects of the Logos, but are in a very real way actual manifestations of Them . . . They . . . have reached grades of consciousness on the planes of nature beyond the fields of humanity, where dwells the manifested Logos."

THE MANU VAIVASVATA is the First Ray representative, under the direction of the Lord of the World. His Key-note also is Will, Power. He is the Manu of the Fifth Root Race. His will is constantly at work modelling for the entire period of this Root Race the details of its evolution. When a Manu takes charge of a Root Race, He brings down the thought-form of it from the Divine Mind, and according to that plan He selects from the world such men and women as most closely resemble the type, draws them apart, and gradually develops in them such characteristics as the new Race requires. When this has been done as far as possible, He Himself incarnates in the segregated group. His physical descendants only constitute the new Race type. In these pure-blooded descendants, secured by forbidding marriage outside the group, He again incarnates, and continues to mould the physical, as He has done all the time the subtler vehicles, nearer to the model given Him by the Logos, Whose Plan it all is. He deals with the Kings, Rulers and Governors of the world. His Initiation is the Seventh. He lives on the southern slopes of the Himâlayas. His body is Indian, of a magnificent patriarchal type. His successor is the Master Morya.

THE BODHISATTVA MAITREYA. His Keynote is Wisdom. He is the assistant, representative of and successor in office to the Lord Buddha. His Initiation is the Seventh and His is the office of "the Christ." He sends out all great religious Teachers, and is the Head of all Faiths.

¹ From Dr. Besant's Letters to Bishop Leadbeater.

He incarnated as Shri Krishna in India, and as the Christ in Palestine. He sent as His messengers : Mitra to Persia ; Lao-tze and Confucius to China ; He overshadowed Tsong-kha-pa in Tibet. Among His Pupils whom He sent into the world were Nâgârjuna, a S. Indian Brâhman, who became a Buddhist monk, (d. 180 A.D.), and was later the Master K. H. ; Âryâsanga, a Peshawar Brâhman, who became a Buddhist, born about 350 A.D., and was later the Master Djual Khool ; Râmânujâchârya, (b. 1127, in S. India) founder of the Vishishtadvaita system of philosophy, and an incarnation of the Master Jesus ; Mâdhavâcharya, S. India, died 1317, founder of the Advaita system of philosophy ; the Prophet Muhammed, (d. 632 A.D.). When His work is completed, the Lord Maitreya will become the Buddha of the Fifth Race. His body is of Celtic (Irish) origin. The post of Bodhisattva falls vacant once in each Root Race, but there are already many now being prepared who are destined to fill the office in the far future.

THE MASTER M. is the Chohan and Head of the First Ray, and is the assistant and successor to the Lord Vaivasvata Manu. He has taken the Sixth Initiation. His Keynote is Power or Strength. His work is to guide men and form nations. He was one of the two Masters Who formed The Theosophical Society, Who makes a link with every member who joins and guides some to do so, because of reasons in their previous lives. He wears an Indian body of kingly Râjput type, expressing power, strength and imperious dignity. He lives in a valley near Shigatze, Tibet, but travels, and has been seen physically by a number of people in The Theosophical Society.

THE MASTER K. H. is the Chohan of the Second Ray, and is the assistant, successor and representative of the Lord Maitreya. His keynote is Wisdom. His work has to do with religion, education, art, and all that prepares Him to be the next Bodhisattva, and afterwards the Buddha of the Sixth

Root Race. He spends much time in active meditation on the world, sending out streams of thought and benediction. He is the guardian of the Occult Museum which exists in vast subterranean halls near His house in the same valley as that of the Master M. He is a great linguist and musician. In one of His former incarnations He was the great philosopher and teacher Pythagoras. His body is that of a fair Kâshmiri Brâhman. He too travels, and a number of people in The Theosophical Society have seen Him. In ancient Egypt, or Khem as it was then called; Mr. Sinnett made a link with the Master K. H. through a great act of service. Hence the thousandfold return He made to him in this life. H. P. B. first met this Master in 1868.

THE VENETIAN MASTER is the Chohan and Head of the Third Ray. His Keynote is Adaptability or Tact. In the people of this Ray, engaged in the service of man, the characteristic of adaptability and its influence tends to make them fit themselves to others the better to help them. The advanced members have a rare faculty for doing the right thing at the right moment, and for this reason the science of Astrology is connected with this Ray—to know the exact time to do or not to do things. The Master's body is Venetian, with Gothic blood, and He is the most handsome of all the members of the Brotherhood. He was Plotinus in the Alexandrian Schools of Philosophy.

THE MASTER SERAPIS is the Chohan and Head of the Fourth Ray. The special work and keynote of this Chohan is Harmony and Beauty, and people belonging to His line eagerly seek to introduce these qualities into their environment. In this Ray art is pre-eminent and many artists belong to it. The Master Serapis is a fair Greek by birth, distinguished and ascetic, blue-eyed, with sunny red-gold hair. All His work has been done in Egypt and in connection with the Egyptian Lodge. He took much interest in the founding of The Theosophical Society, helping and guiding its founders, especially Col. Olcott.

THE MASTER HILARION is Head and Chohan of the Fifth Ray. His Keynote is Science (detailed knowledge), the splendid quality of scientific accuracy. He influences great scientists, and those well-advanced along this Ray are noted for their ability and dependability in scientific investigation. He gave the wonderful classics, *The Voice of the Silence* through H. P. B., and *Light on the Path* through Mabel Collins. The Venetian Master translated the aphorisms in *Light on the Path*, in their earliest form, from the Sanskrit into Greek, for the use of his Alexandrian pupils, of whom the Master Hilarion was one. In turn, the Master Hilarion translated and gave them to The Theosophical Society and the world through Mabel Collins. In that former life the Master Hilarion was Iamblichus of the Neo-Platonic Schools. He worked in the Gnostic movement and still helps Christianity. His body is of handsome ancient Greek type, born in Crete or Greece, and he lives sometimes in Egypt. H. P. B. spoke of Him as the Cyprian Adept. She saw Him both in Egypt and Greece, and He helped her write some of her stories. The story, *The Ensouled Violin* in *The Theosophist*, Jan. 1880, is signed by Him as Hilarion Smerdis, F.T.S., Cyprus, Oct. 1st, 1879. H. P. B. met Him first in 1860.

THE MASTER JESUS is Chohan and Head of the Sixth Ray. His Keynote is intense Purity and a Fiery Devotion that brooks no obstacles. He is the Master of devotees and has charge of the saints and mystics of every religion. He is an "ideal of righteousness." He became the Guardian and is the Shepherd of the Christian Church—founded by the Christ, Who occupied His body—inspiring, disciplining, purifying it century after century and now pouring forth the stream of Mystic Christianity. He wears a Syrian body and lives on Mt. Lebanon among the Druses. Jesus reincarnated as Apollonius of Tyana, and was sent by the Brotherhood on a mission to found magnetic centres for use in great events then far in the future. In a previous incarnation he

was the great Vishistadvaita teacher Râmânujâchârya (12th century), declaring the Love of God and the ways of uniting with that supreme Love.

THE MASTER THE PRINCE RAKOCZI is the Chohan and Head of the Seventh Ray, the Keynote of which is Ordered Service, or Ceremonial Magic. In this work He employs the services of great Angels, who obey Him implicitly and love to do His will. He is much engaged with ceremonial, not only in this but in other worlds, and still works some of the rituals of the Ancient Mysteries, long forgotten in the outer world. He is much concerned also with the political situation in Europe and North America, and in the growth of modern Science. He speaks all European and many Oriental languages. A splendid and rhythmic Latin is the special vehicle of His thought. This high Prince, the last of the Râkoczi house, has a Hungarian body, is slim in appearance and of great dignity, and has retained His body for a very long time. He was also known as the Comte de St. Germain. In early Theosophic literature He was called "the Hungarian Adept." He travels very widely. Some of His past incarnations were: St. Alban (d. 226 or 303), the Neo-Platonist Proclus (410—485), Roger Bacon (1275), Christian Rosencreutz (1378—1484), Hunyadi Janos (1387—1456), Robertus the monk (16th century), Francis Bacon, Lord Verulam (1561—1626).

Of other members of the Occult Hierarchy a little is known. The MASTER JUPITER, First Ray, Who acts for the Hierachy as guardian of India, is said to have been in the past the Rishi Agastya. He penetrates deeply into the abstruser sciences of which chemistry and astronomy are the outer shells. He was sometimes spoken of as "Nârâyan," by H. P. B., and greatly assisted her in writing *Isis Unveiled*. His home is somewhere in the Tiruvallum Hills, Madras Presidency. In *The Theosophist*, June, 1882, He writes about the difficulties then occurring in relation to the Ârya Samâj, and describes Himself as "One of the Hindu Founders of the Parent Society." His body is of Hindu birth, upright

and alert. The MASTER DJUAL KHOOL is on the Second Ray, and was a pupil of the Master K. H., near Whom he lives in the same valley. His body is Tibetan and His appearance somewhat rugged. In previous lives He was Dharmajyoti, a follower of the Buddha ; Kleinias, chief pupil of Pythagoras ; and Âryâsanga, about the 7th century, A.D., who founded the Buddhist monastery in the Himâlayas to which H. P. B. went to study, and there obtained a knowledge of the material which she afterwards published as *The Voice of the Silence*. He visited H. P. B. at Cairo and was there seen by C. W. Leadbeater, who was travelling with her to India. At Adyar He assisted with the early preparation of *The Secret Doctrine*, and taught Mr. Leadbeater and others.

The two Masters Who live in England are said to be : (1) He who was known in His last life as Sir Thomas More, and (2) He who was known as Thomas Vaughan, "Eugenius Philalethes."

The physical bodies the Masters prepare for themselves are rare, precious, and take considerable time and energy to produce. They therefore cause them to last as long as possible, sometimes hundreds of years. The Masters use several places where They reside temporally or permanently. Some such are—Tibet : Than-la, Terich-mir valley, Sakkyajong, Shigatze, Kokonor. China. India : Southern slopes of Himâlayas, near Darjeeling, Tiruvallum (Madras Presidency), Bombay. Egypt : Luxor. Syria : Lebanon Mts. Europe : Hungary, possibly Greece. England. America : Yucatan.

What holds this Brotherhood together ? Duty,—answered the Master K. H. "And duty, . . . is for us, stronger than any friendship or even love, as without this abiding principle which is the indestructible cement that has held together for so many milleniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognisable elements."¹

¹ *The Mahâtma Letters*, p. 351.

We see therefore that this great Brotherhood is an ordered Hierarchy, and to what has been written about it the student can himself find corroborative evidence in the great Scriptures of the world. The only way to win to the Temple of Divine Wisdom is to "get a knowledge of spiritual facts by personal experience and from actual observation." To gain access to the great Brotherhood, it was recommended that those who would be the followers of the Adepts into Their spiritual world must sink all personality into one idea—"absolute right and absolute practical justice for all."

Besides Their Cosmic activities the Masters are said to engage in other work as follows: (1) From the highest spheres They shed light and influence on all the world, to be used by those who are receptive. (2) They pour spiritual energy for distribution through those specially connected with religions. (3) They send out thought-forms of high intellectual power, to be caught up, assimilated and used by men of genius. (4) They notify to Their disciples tasks that need doing. (5) They generate thought-forms which influence the concrete mind and guide along useful lines. (6) Helping in the astral world the so-called dead; supervising of and teaching young pupils; sending aid in innumerable cases of need. (7) Watching tendencies of events, the correcting and neutralising as far as law permits of evil currents, balancing forces that work for and against evolution, strengthening good, weakening evil. (8) Working with the Angels of Nations, guiding the spiritual as the Angels guide the material; choosing and rejecting actors in the great Drama; influencing the councils of men, and supplying the needful influences in the right direction. (9) Inspiring those "end of the century" efforts when one or more messengers are sent out to stir the world to greater knowledge and progress along some special line; and particularly to break the bonds of orthodoxy, dogma and hardness of thought which clog human growth. (10) Above all, They are that "Guardian Wall around humanity within

which it can progress uncrushed by the tremendous cosmic forces that play round our planetary house."

We have seen how the Masters reach out to help the world, and there are many books which teach the ways man may serve Them. Though the grades of service to Them are for all alike, yet the method of reaching and the speed of attaining any grade depend on the character and temperament of the pupil. The Way, the Path to the Masters, is revealed with great beauty in Dr. Besant's book, *Initiation : The Perfecting of Man*. For members of The Theosophical Society Col. Olcott's recommendation will perhaps serve best of all : "I have been going on all these years on the hint given me long ago by a Master, that the best way to seek Them was through The Theosophical Society."¹

¹ See also *Old Diary Leaves*, ii, p. 72.

1874-1875: PREPARATION

“Ante and Post Natal History of The Theosophical Society and the Tribulations, Mortifications and Triumphs of its Fellows.”

WITH this inscription H.P.B. prefaces the first of her thirty-one precious SCRAPBOOKS. At the top of the first cutting she wrote these words :

“The Curtain is raised—H.S.O.’s acquaintance on October 14, 1874 with H.P.B. at Chittenden”

In the top middle of the page is a portion of an article about the arrival of Countess Helen P. de Blavatsky at the Eddy’s home in Chittenden, Vermont. It was written by Col. Olcott and appeared in the *New York Daily Graphic*, for which paper he was reporting on his investigations of the world-renowned Eddy mediumship. He wrote that her adventures would make one of the most “romantic stories” ever told. He was about to describe the documentary proof of her identity and family that she had allowed him to inspect, but she cut it short.¹

H. P. B. had gone to Chittenden ostensibly, like many others, to observe the phenomena ; but actually, firstly, to meet Col. Olcott as directed, and begin to train him for the work ahead ; secondly, to carry out certain experiments herself, and test her own power to control them. Regarding their meeting, Col. Olcott afterwards wrote :

“A strange concatenation of events brought us together and united our lives for this work, under the superior direction of a group of Masters, specially of the One, whose wise teaching, noble example, benevolent patience and paternal solicitude have made us regard him

¹ The excised portion appears in Col. Olcott’s book, *People from the Other World*.

with the reverence and love that a true Father inspires in his children. I am indebted to H. P. Blavatsky for making me know of the existence of these Masters and their Esoteric philosophy, and later, for acting as my mediator before I had come into direct personal intercourse with them."¹

Col. Olcott was one of the first whom H. P. B. drew into such relationship, and, as will appear, she sought eagerly for others to train likewise, and over and over again formed them into small groups, in the hope that they would pledge themselves as fully to the Cause she had at heart as she had done. Much later on her efforts succeeded.

As regards the phenomena she witnessed, and often controlled, she saw how her own recollections and brain images were drawn from her memory and disfigured in the confused amalgamation that took place between their reflection in the medium's brain, which instantly sent them out, and the shells² which sucked them in like a sponge and objectivised them—a hideous shape with a mask on. She could watch the process. She knew William Eddy to be a genuine medium and the phenomena as real as could be, so when after two years of great publicity he was attacked for cheating, she defended him in the newspapers.

For many reasons, past and future, said H. P. B., the United States of America have a peculiar Karma with such

¹ *Incidents in the Life of H. P. Blavatsky*, p. 182.

² H. P. B. made it perfectly clear that "shells" were the cast-off astral remnants of those who had passed onwards. According to the sensuous affinities of these shells, contracted of course while still on earth, would be their attraction to mediums. Whatever cravings they had they would blindly satisfy through the medium or urge him to develop it. The "Spirits," (or Egos, as we would now call them), of the departed, move on into the higher astral or into the heaven world, and completely lose all touch with earth. To reach them the living must in thought and love draw near to them, especially during sleep; the law prevents them descending to us. Their "shells" have nothing in common with them, any more than has a dead physical body with the vanished occupant.

"Elementals" and "Elementary Spirits" are names freely met with in these early days, and mean what we would now describe as "nature spirits"—denizens of earth, air, fire and water. They often take part in seances and are given to mockery and mimicry. Such a conception of the part played by "Elementary Spirits" was a revolutionary idea in Spiritualism.

mediumistic phenomena, and are "a most prolific hotbed for mediums and sensitives." She pointed to the law which governs such "epidemics" of invasion by denizens from the other world. She said "the intensity of the epidemic depends upon the welcome they receive, upon whether they find the doors opening wider to receive them or not, and whether the necromantic plague is increased by magnetic attraction, the desire of the mediums, sensitives, and the curious themselves, or whether again, the danger being signalled, the epidemic is wisely suppressed. Such a periodical visitation is now occurring in America. It began with innocent children—the little Misses Fox—playing unconsciously with this terrible weapon. And, welcomed and passionately invited to come in, the whole of the dead community rushed in and got a more or less strong hold of the living. . . ." At the Eddys she watched these "soulless" shadows preserve themselves at the expense of the hundreds of visitors and the mediums.

Under the advice and guidance of her Master she saw : (1) That those apparitions which were genuine were produced by the ghosts of those who had lived and died within a certain area of these mountains ; (2) those who had died far away were less entire, a mixture of the real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come ; and (3) the purely fictitious ones, . . . the reflections of the genuine ghosts and shadows of the deceased personality . . . it was not the spooks that assimilated the medium, but the medium, William Eddy, who assimilated unconsciously to himself the pictures of dead relatives and friends from the aura of the sitters. . . . "It was a sight to see the welcome given to these *umbræ* by the spiritualists . . . a joy and happiness that made my heart bleed for them. . . . If they only knew that these simulacra of men and women are made up wholly of the terrestrial passions, vices and worldly thoughts, of the residuum of the personality that could not follow the liberated

soul and spirit, and are left for a second death in the terrestrial atmosphere, that can be seen by the average medium and the public. At times I used to see one of such phantoms quitting the medium's astral body, pouncing upon one of the sitters, expanding so as to envelop him entirely, and then slowly disappearing within the living body as though sucked in by its every pore."¹

H. P. B. tried to make some at least of this clear to Col. Olcott, and that the Eddy phenomena were no proof of the intelligent control of mediums by "spirits." He thought he knew better, and disputed with her. He did not see the force of her hints, but she drew out his own ideas and expressed pleasure that he had intuitively thought along the occult lines she had herself pursued. As he knew next to nothing about Eastern philosophy, she was silent for the time being on that subject. "Without being asked by H. P. B. to give up the spiritualistic hypothesis, I was made to feel that, as a true science, Spiritualism could only be said to exist in the East, and its proficientes were pupils and teachers of the Oriental schools of Occultism."²

Up to the time of H. P. B.'s visit, the apparitions and "spirit guides" who had appeared at the Eddys, were mostly Indians, as would be natural, or Americans, or Europeans akin to the sitters, about one hundred and nineteen altogether. Instead, she summoned seven "spirits" whom she had met during her travels, and caused them to appear fully clothed in all their various dresses and costumes, of which the other sitters knew nothing. One of them brought to her the buckle from a medal of honour which had been granted to her father, and the buckle had been buried with him in Russia.

H. P. B. left Chittenden and returned to New York. Col. Olcott remained to finish his researches, but she kept up a correspondence with him. He began to realise that she had

¹ *Incidents*, pp. 177-9.

² *Old Diary Leaves*, i, p. 43.

the design of gradually showing that behind the phenomena of Spiritualism there was something far greater. About this time, or a little later, she told him that the outburst of materialistic phenomena, which had for so many years been exciting keen interest and controversy, had been caused by the Brotherhood of Adepts as an evolutionary agency.¹ To emphasise this she took the opportunity given by a Dr. G. M. Beard, physician,—who scoffed at the Eddy manifestations, and said that with a few dollars worth of drapery he could clothe all the pretended appearances—to flout him in a letter published in the *New York Daily Graphic*, 27 Oct. 1874. She wrote that though “a Spiritualist” of many years standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers.” She cited the many other, as well as the seven appearances,³ at the Eddys, and declared that a few yards of drapery could not provide the elaborate and different costumes. . . . When she received such evidences as at Chittenden she felt bound in honour, under penalty of confessing herself a moral coward, to defend the mediums as well as the thousands of Spiritualists against slander. She challenged Beard to the amount of \$500 to produce anything similar. This challenging letter gave H. P. B. great publicity, a publicity not confined to America, but which circled the world. It brought her also the larger responsibility of teaching the truth, a responsibility which weighed upon her more and more heavily as time went on. Dr. Beard did not take up her challenge, but wrote an article in which he was supposed scientifically to expose phenomena. H. P. B. dealt with him severely in the Press.

¹ See Chapter on Spiritualism, p. 22.

² In the SCRAPBOOK H. P. B. crossed out the word “Spiritualist” and wrote “Occultist” in its place.

³ H. P. B.’s own illuminating comment written in the margin was: “They may be the portraits of the dead people they represent (they certainly are *not* spirits or Souls) yet a *real* phenomena produced by the Elementaries.”

From this time forward H. P. B. was writing continuously on Spiritualism to the newspapers and journals, and was apparently issuing some of her articles as pamphlets, which were sold by the thousand.

Col. Olcott's articles on the Eddys continued to appear, and, whenever criticised in the Press, H. P. B. took up their defence. When the Colonel returned to New York, he called upon H. P. B., who continued his occult education ; in which he was helped also by "John King," who answered by means of raps the questions put to him. The Colonel in his turn assisted H. P. B. to find engagements to write weird stories for some journals, for she had to earn her own living. She also translated his Chittenden letters for the Russian papers.

In December, 1874, H. P. B. wrote to the London *Spiritualist* that it was her duty to defend Spiritualism from "the attacks of imposture under its too transparent mask of science." . . . For fifteen years she had fought her "battle for the blessed truth." She had travelled and preached it . . . from the snow-covered tops of the Caucasian mountains, as well as from the sandy valley of the Nile. . . . "For the sake of Spiritualism I have become a wanderer on the face of this earth. . . . Knowing this country to be the cradle of modern Spiritualism, I came over here . . . with feelings not unlike those of a Mohammedan approaching the birth place of his prophet." It had been computed there were about eleven million Spiritualists in America, and "when one man . . . dares to defy such a formidable body as that there must be some cause for it . . . the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to . . . but Spiritualism is not 'fashionable' as yet, and that's where the trouble is." One writer deplored the frequent accounts of trifling phenomena and suggested the "spirits" should do something of practical utility. H.P.B. replied "we have to defend phenomena and prove them true before we teach philosophy."

To H. P. B.'s apartments in New York came the usual throng of those interested or curious to hear and speak with her. Among them was William Quan Judge, who had read Col. Olcott's book, *People from the Other World*, and wrote to him about it. He asked Judge to call upon H. P. B. He did so, and was immediately and deeply attracted and impressed by her. She showed him at once that she knew all about him, his private affairs and family history, to which she could have had no access. She always remained kindly and friendly to him, and appreciative of his efforts to help The Theosophical Society. He saw her perform many phenomena, some of which are described in *Old Diary Leaves*, Vol. i.

In Philadelphia two mediums, Mr. and Mrs. Holmes, were giving supposedly remarkable demonstrations of materialisations of the famous "Katie King." They were under the direction of a Dr. Henry T. Child. He and the Holmes conspired to have "Katie" cleverly personated by a living woman, but there were many well-known Spiritualists who believed her to be the genuine "Katie," and wrote to the papers endorsing the manifestations with the weight of their own names. Finally, suspicions were aroused. H. P. B. and Col. Olcott were both given "Orders" by the Master Serapis to expose Child and the false phenomena, and at the same time to defend the genuineness, as far as it went, of the mediumship of the Holmes. The exposure was made, distressed many, and caused the more rabid and fanatical to denounce H. P. B. herself and those who had assisted in the exposure. H. P. B. rehabilitated Mrs. Holmes. Aided by the power of the Master she brought out the figures of John and Katie King, causing a real manifestation to take place, to the alarm of Mrs. Holmes. Despite her solemn promise to H. P. B. never to resort again to trickery, Mrs. Holmes afterwards did so, and H. P. B. was then directed to leave her to her fate.

The name of "John King" seems to have been used by H. P. B. to cover several facts. The appearance of the John

King who assisted at séances was that of a man with a dark pale face, black beard, dressed in white flowing garments and turban. She spoke of her Master, who had a similar appearance, as "a 'John King,'" one who had saved her life several times, and was her watchful Guardian. There was a second John King, the buccaneer, the "messenger of the living Adepts" who for forty years, under this pseudonym, had assisted at the better class of séances all over the world. This was the "earth-haunting soul of Sir Henry de Morgan," "the busiest and most powerful spirit connected with modern Spiritualism." "Consult your John King," wrote Aksakoff, when he asked for a medium in 1875, ". . . I am certain he will not refuse our committee, and I hope he will give our scientists hard work." Finally, there was a third John King, a somewhat troublesome, often obliging elemental, who exercised the usual elemental delight in humbugging people. The John King who was Sir Henry de Morgan took no further part in spiritualistic work after 1877. His expiation was over. While H. P. B. was in Philadelphia John King (the buccaneer) assisted her to make a painting of himself on white satin, doing most of it himself. This picture caused much comment at the time, and is still preserved at The Society's Headquarters, Adyar. It was because of John King's fame that Dr. Child dared to produce a book which had been dictated by himself as the biography of Katie King. When Col. Olcott went to Philadelphia, John mapped out for him the whole secret history of the affair. Evidence corroborated his story, and thus enabled the Colonel and H. P. B. to make a complete exposure of the "Katie King" manifestations.

Another account of John King the buccaneer was that he had lived in the time of Charles ii, and been appointed Governor of Jamaica, presumably having given up his piratical career. The Katie King who was said to be this John's daughter was named Annie Owens (de) Morgan. Her account of herself was that she was the daughter of the

famous buccaneer who suffered death upon the high seas for piracy. She was about twelve when Charles I was beheaded. She had married and had two children. She had committed many crimes, but had died young, at the age of twenty-two or three. Her consistent statement was that she had been given the work of convincing the world of Spiritualism, in order to atone for the past. In the house of the medium, Florence Cook, London, she was completely at home and walked freely about. In May 1874 she said good-bye, affirming that she would not appear again on earth.¹ It will be clear therefore, why H. P. B. not only suspected, but knew, that the Philadelphia "Katie King" was an impostor.

Col. Olcott gave the whole story in his book, *People from the Other World*, and this affair and its sequel brought them both still greater publicity, and plunged them into a sea of controversy in both the American and European Press. H. P. B. realised that some would call her an impostor for the part she played in producing and controlling phenomena ; but, she prophesied : "The day will come when posterity will learn to know me better." To this she added, "Master M. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help." Evidently Spiritualism had showed itself as not the most useful way of

¹ This Florence Cook was the medium who worked with Prof. William Crookes. The above account is taken from *There is no Death*, by Florence Marryat, 1891. She wrote in another book, *The Spirit World*, 1894, that "John King" was an old friend of hers . . . He had expiated his evil life through his dedication to his work in the "other world," always working for the good of others. John told her it took a large number of spirits to make one séance a success. He placed a circle of them a quarter of a mile wide, with pickets on the outskirts, to give the alarm when necessary against undesirable intrusion from malevolent entities. In his Library Col. Olcott had an old book entitled—*The History of the Bucaniers of America ; from their First Original down to this Time*. Written in Dutch by Jo. Esquemeling one of the Bucaniers, and thence translated into Spanish, etc. Lond. 1699. "John King" phenomenally precipitated on the blank leaves preceding the title page, some doggerel verses, addressed "To my fast friend Harry Olcott." In these it is said that though Capt. Morgan buccaneered, yet he knew wrong from right, never in fight showed his heels, was a good Knight, and, when he passed away was praised for his virtues. He disguised his famous name under the title "John King."

bringing to pass the desired teaching to the public of some of the great Truths of life; the Truths behind appearances. H. P. B. was making heroid efforts to point out the genuine in modern Spiritualism; to expose the fraudulent; and to create a better literature to deal with the philosophy and occultism of the movement. But she stood alone, for Col. Olcott was as yet but a tyro, and she had to face public opinion and change it in connection with such a science, of often on the one hand bitterly feared, hated and condemned, and on the other blindly and fanatically upheld. While H. P. B. was in Philadelphia in the winter of 1874-5, one of those who assisted in the Holmes affair was a Mr. Betanelli. He had an importer's business, trading between Russia and the United States. He had been interested in Col. Olcott's Chittenden letters, and had written expressing his desire to meet H. P. B. to talk over Spiritualism with her. He admired her profoundly, but when he presently grew matrimonially inclined, she rebuffed him. His devotion increased; also his threats to take his life if she did not accept his proposals. After H. P. B. went to Philadelphia he called upon her daily. He declared he would ask nothing but the pleasure of watching over her, and would make no claim to any of the privileges of wedded life. Finally, she consented to be nominally his wife, with the stipulation that she retain her own name and be as free and independent as ever. So they were lawfully married in March, 1875, and set up house. But the husband became unfortunate, to H. P. B.'s immense disgust, and they dwelt in unhappiness for a few months. H. P. B. could not leave Betanelli at once, for she had fallen ill. She had injured her knee, and it grew steadily worse, ending in a violent inflammation of the periosteum and partial mortification of the leg. By May the doctors were advising amputation, in June when matters seemed desperate, she was miraculously cured in one night. She then left Betanelli, though for a time later on she was so urgently

in need that she thought of returning to him. Yet the Masters did not wish her to do so, and as funds arrived she did not, for she detested him. It was not until three years later that he finally sued for divorce on the ground of her desertion. The summons was served on her in New York ; Mr. Judge acted as her Counsel, and divorce was granted May 25, 1878. Col. Olcott had expressed to her his amazement that she should marry a man twenty years younger than herself, so much her inferior and with very little means, his business not being well established. She explained that there was this temporary link between them which she could not escape, and it was in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution, while no lasting harm was done to the young man.

Despite her illness and this unhappy marriage, H. P. B. unflinchingly dealt with her large correspondence and pursued her task of upholding and teaching "true Spiritualism." So far had Col. Olcott progressed in his studies in Occultism that in January 1875 he was in Boston, lecturing on "Human Spirits and Elementaries" and "Eastern Magic and Western Spiritualism." In the first lecture he explained the difference between the "Spirit" who took little or no part in séances, and the nature spirit or Elementary who took a considerable part; in the second lecture he endeavoured to familiarise the public mind with the idea of Magic, or Occultism, and the difference between it and Western mediumistic phenomena. Early in 1875 H. P. B. became interested in the *Spiritual Scientist*, a small bright independent journal which fearlessly criticised abuses. It was published and edited by Ellbridge Gerry Brown in Boston. It was realised that some sort of journal was necessary which would scientifically scrutinise the validity of Spiritualistic phenomena, expound the philosophy which so far it had lacked, and not merely relate either the mass of ordinary "marvels" and "miracles," nor allow to pass unchallenged the pretensions to psychical gifts claimed by so many. The intention was to have a

paper which would emulate the better class Spiritualistic journals of Europe and England. H.P.B.'s policy had caused some of the American journals to refuse to print her articles, especially one entitled "Who Fabricates?," which contained direct charges against Dr. Child, indicting him as a conspirator with Mr. and Mrs. Holmes. It appeared in the *Spiritual Scientist*. Gerry Brown had written appreciatively to H. P. B. about her defence of the Eddys, against Beard, and sent her a copy of his paper. She procured other copies, read them attentively, approved of the tendencies expressed, and subscribed for the journal at once. She learned that Brown was well-educated, well-connected, but very poor; for, to become a Spiritualist and editor of a spiritualistic paper, he had quarrelled with his family. "Brown's specialty seemed to be to win his way by fearless criticism of abuses." Other journals, whose policy was to praise and uphold indiscriminatingly all manifestations and bogus communications, opposed him untiringly and mercilessly. H. P. B. admired his sacrifices, his struggles and his bravery, and wanted to help him. Col. Olcott, too, was keen that there should be a respectable paper to work for the cause they had at heart. The Master Serapis directed that all three should work together, for "the Cause depends on the closest unity between you three—our Lodge's chosen Triad." Through H. P. B., Gerry Brown was given psychic contact with some members of "The Lodge."¹

H. P. B. began at once to plan how to raise funds for the journal and to get more subscribers. She and Col. Olcott spent about \$1000 altogether in paying off debts to prevent the paper closing down. To save the situation at a critical moment, money was sent by "the Lodge" through H. P. B. and John King. For a time the financial position was secure, and all seemed to be going well. H. P. B. also persuaded men of note, interested in Spiritualism, to write for the *Scientist*. Among

¹ The Lodge: this simple title was often used in the early literature for the Great Occult Brotherhood.

these, besides Col. Olcott, were Prof. J. R. Buchanan, a distinguished anthropologist, whom H. P. B. quotes in *Isis Unveiled*, Epes Sargent, a well-known literary man and author, Charles Sotheran, editor of the *Bibliopolist*, Dr. G. L. Ditson, a traveller and linguist, who summarised spiritualistic information in foreign papers, General Lippitt, and the Hon. A. Aksakoff (Russia). She tried to persuade Flammarion, the great astronomer (France) and her friend Prof. Hiram Corson of Cornell University also to write. She thought a more experienced editor might be an advantage and apparently suggested the Colonel, but he asked \$700 a month, and that she saw no way of raising. But he wrote excellent leaders and articles for it and worked hard to secure subscribers. The Masters themselves wrote for it, as is seen in a story called "The Unsolved Mystery" (a strange event that happened in Paris) by the Master Illarion (Hilarion). This was supported in a subsequent article by a European pupil of the Master M., who knew the actors in the story. Further, about this time two Masters, Illarion and another, passed through Boston. They are described in the *Scientist*, as "Oriental Spiritualists of high rank" . . . "and it is not impossible that they will establish relations with those whom we regard as the leaders in spiritualistic affairs." It is H. P. B.'s note in the SCRAPBOOK which gives the clue to their identity. She writes: "At . . (Atrya) and Ill . . (Illarion) passed thro' New York and Boston . . ." She adds that the Master M. was appearing daily in his astral form (Kâma Rûpa)—so important was it to get something launched which would explain matters, for Spiritualism itself was brushing too close to its own kind of materialism.

In April 1875, Col. Olcott wrote a circular called "Important to Spiritualists." It pointed out that since the first "rappings" not only had a vast body of Spiritualists been created, but a large and constantly increasing number of superior minds were stimulated to a desire and an ability to grasp the laws which lie behind phenomena. . . The

Spiritual Scientist provided the kind of paper that should have been established long before—a paper which would give more space to the discussion of principles, the teaching of philosophy and the display of conservative critical ability . . . It was a standing reproach to American Spiritualism that it taught so few things worthy of a thoughtful man's attention, so few of its phenomena occurred under conditions satisfactory to men of scientific training, and that the propaganda of its doctrines was in the hands of so many ignorant, if not positively vicious, persons . . . The books available were too highly priced to be accessible to the masses who needed them . . . To lead in the fight with old superstitions and mouldy creeds a few had united, and had created an organ to help them . . . They had selected the *Spiritual Scientist* and had sought the co-operation of writers whose names would be a guarantee of brilliant success . . . Assistance had already been promised.

When the circular was ready to issue, the Colonel asked H. P. B. if he should send it out anonymously or append his name. She said it was the wish of the Masters that it should be signed: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*" She explained that their work was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Great Brotherhood. She pointed out to him the acrostic made by the initials of the six paragraphs. It spelt TUITIT, one of the names of the Egyptian Adept under whom Col. Olcott was then working. The circular was forwarded to Brown by direction of three of the Great Ones, and published by him in the *Scientist*. There was much public comment on it, some of it very derisive. It was looked at askance by the orthodox and described as a "New Departure"; and Col. Olcott had the bravery to write to the newspapers saying with regard to the signatories, that he "had direct conversation with members of the parent Eastern Lodge of the Brotherhood of Luxor."¹

¹ SCRAPBOOK, III.

During the rest of 1875 H. P. B. worked very hard for the journal. But Blin Brown was not convinced believing in "Spirits," and H. P. B. was trying to wean away the public mind from the idea that there were "Spirits" at the back of all phenomena, but that most of it was done by "elementaries" making use of "shells," and that much of it was delusion. Col. Olcott, too, was writing on these "Elementary Spirits." He was very caustic in his condemnation of frauds and tricks, which offended many. By early 1876 Gerry Brown had withdrawn from the "triangle," and preferred to go his own way and keep his belief in "Spirits." As H. P. B. said, he "might have become a *Potter*," but preferred otherwise. In 1878 the journal ceased publication for lack of adequate support, and Brown went bankrupt.

In the June, 1875, *Spiritual Scientist* appeared an article on "Rosicrucianism," so entitled because H. P. B. called herself a Rosicrucian. It was signed "T. Hiraf," a name made up of the initials of five young men. In those days there were not so many amusements, and most educated people belonged to Literary Societies. This group of five belonged to one such in Brooklyn, and they debated every imaginable subject. They decided to test human credulity in order "to contribute to behaviouristic psychology," so conceived the idea of sending an article to the now important *Spiritual Scientist*. The names of the five were Hinricks, Ivins, Robinson, Adams and Fales. Four of them jocularly suggested they would, without consulting one another, write an article consisting of psychic and esoteric sentences which were to be sent to Fales, the genius of the party, the "conjuncter," whose duty it was to combine their efforts into a coherent whole.

¹ It was one of this group, Ivins, who, as her lawyer, conducted H. P. B.'s Long Island suit to a successful conclusion. Ivins said that while this suit was pending H. P. B. was busy translating into Russian Buckle's *History of Civilization* and Darwin's *Origin of Species*. Another, Hinricks, conducted the suit that in 1890 H. P. B. brought against the *New York Sun* for libel. He forced a retraction, and an apology was later published in the *Sun's* editorial pages. Also, some members of this little group attended the preliminary meetings of The Theosophical Society.

The article stated that scientific research led to the generalisation that no force is ever annihilated . . . for the law of dynamic conservatism embraces the universe. From the ultimate essence have sprung or evolved the countless varieties and concatenations of force and matter, all interdependent and all cognate with the unknown centre. The oriental philosophers taught the same dogma, but in grander forms . . . Through all ages and in every land there have been those who saw and wrote in eternal words the oracles of the infinite . . . Even the blindest are becoming conscious that in the history of the human mind Cabalism, Alchemy and Rosicrucianism have not been accorded their proper place . . . and ancient Egypt has been overlooked with rare perversity. They traced the adoption of a new religion from the East, and shining through it the inheritance from the Cabala and the mystic learning of the Orient . . . The evolution of life is perpetually from the macrocosm into the microcosm . . . To him who rises through study and holiness into higher powers, all mysteries become unravelled, and new faculties, or new use of old faculties is given . . . To the adept the world is first flux and reflux. Then all is One. One spirit actuates, in manifold manifestations, the Cosmos, which is but an emanation from itself . . . (From *Memories of an Active Life*, author not given.)

H. P. B. took advantage of this article to write a reply entitled, "A Few Questions to Hiram," which she called "My first Occult Shot," and said that she wrote it at the express orders of the Master Serapis. Taking Hiram's word "Rosicrucianism," she indicated it to mean the nature and continued existence for ages past of the Occult Hierarchy, "the mysterious Lodge," the source of Occult tradition, which, The Bye-Laws were under consideration, and Fales solemnly took part, making suggestions and amendments in a spirit of fun, and no doubt making them simpler and less mysterious. H. P. B. looked on. The "Hiram" article was quoted far and wide, even long afterwards, and it was agreed that perhaps the light-hearted authors wrote more wisely and prophetically than they knew. As recently as 1923 Hinricks, the last of the group, wrote to Mr. Jinarâjadâsa on the above matters.

in the East, passed from age to age in the Secret Schools, where only Initiation could give entry to the Neophyte after due tests and trials. She outlined the philosophy of Occultism and the ideas on Cosmogony it represented. Then she said, "Religion and sciences, laws and customs, all of these are closely related to Occultism, and are but its results . . . disguised by the hand of time . . ." She designated the kind of "true Spiritualism" for which she stood as the "purest of the children of Ancient Magic," and indicated that all who had witnessed a real materialisation had become unwittingly the "initiated neophytes of the Ancient Mystery; for each and all of them have solved the problem of Death, have 'lifted the veil of Isis'."

This article brought H. P. B. a still larger correspondence, and it marks the opening of her work as a teacher. It contained an outline of the great flood of noble literature which The Theosophical Society has since sponsored into the world.

Early in May Col. Olcott wrote to the *New York Graphic* complaining that the review of his book, *People from the Other World*, gave a false impression as to the severity of the "tests" and safeguards he imposed on mediums. The large sale of his book had proved the continued interest in materialisations, while "before long things will occur that will raise excitement to fever heat. A 'Miracle Club' is being formed by some of the best of our citizens, who have secured the attendance of a gentleman in whose presence every wonder of Modern Spiritualism occurs in the light." The door was to be closed to all save members, and even the place of meeting was not to be divulged. The medium was to be David Dana, brother of Charles A. Dana,¹ editor of the *New York Sun*. David had been visiting H. P. B. frequently, and she hoped he would assist them in the Club, which was started with the Colonel as organiser. They received applications daily from those wishing to

¹ The same whom H. P. B. sued for libel in 1890.

join, but only a few were selected, as they desired the Club should be composed of men of such "scientific and other attainments as shall afford the public a perfect guarantee of the trustworthiness of any conclusions that may be reached." Gerry Brown was to publish the results in the *Scientist*, to which journal H. P. B. was to contribute, at the same time, translations from the Russian of the results of séances held in St. Petersburg by Prof. Wagner and two other eminent professors, with a French medium. To the cutting in the SCRAPBOOK about the Club, H. P. B. added "An attempt in consequence of *orders* received from T . . . B . . ." (Tuitit Bey). The medium proved to be penniless and in business difficulties. H. P. B. immediately pawned her long gold chain and gave him the proceeds.¹ But he failed them altogether, and was reported to have spread calumnies against her. So the Miracle Club came to nothing, even though the Master Serapis in his first letter to Col. Olcott said, "don't give up thy club. TRY."

In the June *Spiritual Scientist* appeared a "Notice to Mediums," over the signatures of H. P. Blavatsky and H. S. Olcott, asking for applications from "physical mediums" willing to go to Russia for examination before a Committee of the Imperial University. Conditions were laid down. Gerry Brown was authorised to receive personal applications from mediums in the New England States.

Many applications were received and some tested; but private mediums refused to subject themselves to publicity and annoyance. So choice had to be made from among the professionals. The remarkable phenomena occurring with some of those tested were reported throughout America and Europe, and also those done by H. P. B. herself. Though Dr. Henry Slade at first refused to go, he finally consented to do so in 1876, after his powers had been

¹ Someone redeemed the chain. In Adyar, at the Ninth Annual Convention (1884), a subscription was started to create a Permanent Fund; H. P. B. put up her chain at private auction. It was bought by Mr. E. D. Ezekiel and the money handed over to the Treasurer.

submitted to the scrutiny of a special committee of The Theosophical Society, which had been formed by that time, and which certified to Aksakoff its belief in his genuineness.

Another great task undertaken in this summer was the beginning of the book, *Isis Unveiled*. One day H.P.B. showed the Colonel some sheets of writing and told him she had written them "by order," but what it was to be she did not yet know. She put the manuscript away and nothing more was done about it for some time.

H. P. B. was now settled in New York, the centre of all these pioneering efforts, and working tirelessly to try to bring about the creation of the nucleus of students who were needed for the Masters' work. Then came a further direction: "Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott, July, 1875." So wrote H. P. B. in the SCRAPBOOK.

The special point to note here is, of course, the use of the words "philosophico-religious." The new effort was not to be "Spiritualistic," in the usually accepted meaning of the word. Phenomena were not included; and it was a cause of complaint from the Colonel that H.P.B. obstinately, he thought, refused to show any in the months following Felt's defection.

In his editorials in the *Scientist* Col. Olcott summed up the position of the moment and welcomed the Spiritualistic crisis, for he said all these things had been foretold them. There was a way out, and they had somehow to find it.

THE THEOSOPHICAL SOCIETY

1875—1878

"The objects of the Society are, to collect and diffuse a knowledge of the laws which govern the universe."

—*Bye-laws of The Theosophical Society*, 1878.

"Our Theosophical Society is the Great Republic of Conscience . . ."

—H. P. B. 1881.

"Had the formation of The Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists and the other half anthropomorphists and phenomenalists."

—H. P. BLAVATSKY in *The Key to Theosophy*, 1889.

AT the time of the formation of The Theosophical Society, H. P. B. was living at 46, Irving Place, New York. Here she was eagerly sought out by those interested in the occult and attracted by her remarkable personality, in the courageous challenge she flung at scientific materialism, and in the stand she made for the "science of ancient and proved Magic."¹

On 7 Sept., 1875, Mr. George H. Felt, an engineer and architect, gave a highly instructive lecture on "The Lost Canon of Proportion of the Egyptians," to about seventeen people gathered in H.P.B.'s rooms. Felt showed how, upon a certain temple wall, a "Star of Perfection" could be inscribed, within which the whole secret of geometrical proportion would be read, and the hieroglyphics outside the star were mere blinds to deceive the curiosity-seeker. The "Star of

¹ H. P. B. used the word Magic as a substitute for both Occultism and Theosophy, neither of which meant anything to the public at that time.

Perfection" consisted of a circle, with a square within and without, containing a common triangle, two Egyptian triangles and a pentagon. This diagram not only unlocked the secrets of the Kabala, but when applied to ancient Egyptian architecture as well as to the Greek, showed how all masterpieces of both were constructed, even the statues. In music, in prismatic colours, in the configuration of leaves, and in the world's circumference, he found the same law of proportional harmony. This diagram, applied to the Egyptian table of hieroglyphics, indicated the parts to be read, and revealed startling correspondences. He applied it also to the Mosaic account of creation and the story of Eden, and showed here also the correspondences, all pointing to a common knowledge in the Kabalistic schools of the long past. Felt had found that the Egyptian priests were adepts in magical science, and had the power to evoke and employ the spirits of the elements. They had left formularies on record, which he had deciphered and put successfully to the test. He held that the almost uncouth figures of Egyptian temples were not mythical, but representations of actual forms seen by the "spirits" of the old Egyptians. He declared that he could, by following out certain formulae discovered in Egypt, translate or transform his mind into another or different state, so that he too might see the figures.

An animated discussion followed, during which the idea occurred to Col. Olcott "that it would be a good thing to form a Society to pursue and promote such occult research." He passed a note to H.P.B., who agreed.¹ He then spoke of the philosophic character of ancient Theosophies and their sufficiency to reconcile all existing antagonism, and of Mr. Felt's achievement in extracting the Key to the architecture of Nature from the scanty fragments of ancient lore.

¹ Mrs. Besant remarks in *Lucifer*, April 1895, p. 105: "She [H.P.B.] has told me herself how her Master bade her find it, and how at His bidding she wrote the suggestion of starting it on a slip of paper and gave it to W. Q. Judge to pass to Col. Olcott, and then the Society had its first beginning . . ."

He proposed to form a society for the investigation of science and religion ; the society to be entirely eclectic, the friend of true religion and the enemy of scientific materialism. It would be a nucleus around which might gather those willing to work together to organise a society of occultists, begin to collect a library, and to diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but were unknown to the modern world of science. Mr. Felt was to teach the right kind of person how to evoke and control the elementals. It was unanimously agreed that a society be formed for the study and elucidation of Occultism, the Kabala, etc. It should be free from the least sectarian character and be unquestionably anti-materialistic. Mr. W. Q. Judge proposed Col. Olcott as chairman, and the Colonel proposed Mr. Judge as Secretary.

On 8 Sept., at the adjourned meeting, Col. Olcott was elected as Chairman and Mr. Judge as Secretary. From among those present the following sixteen handed in their names as willing to form and belong to such a Society : Mde. H. P. Blavatsky, Col. H. S. Olcott, Charles Sotheran, Dr. Charles E. Simmons, H. D. Monachesi, C. C. Massey (Lond.), W. L. Alden, G. H. Felt, D. E. de Lara, Dr. W. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, Mrs. E. H. Britten H. M. Stevens.¹

Col. Olcott afterwards reserved the word "Founders" for those who worked hard and self-sacrificingly through the years to lay The Society's foundations, and described as "formers" (sometimes "institutors," by H. P. B.) those who gave in their names at this meeting, but for one reason or another ceased to be active, or resigned. Only H. P. B. and Col. Olcott remained to the end. Judge, after years of fine work, seceded from The Society a year before his passing in 1896. The title therefore of "Founders" usually means only H. P. Blavatsky and H. S. Olcott—who in time became known as the President-Founder. Questions

¹ For what became of them see Appendix i.

arose about the "Founders," some saying that H. P. B. alone founded The Society. Col. Olcott quotes her letter to the Hon. J. L. O'Sullivan in which she says he "*without a shadow of warrant of fact credits me with the foundation of the Theosophical Society and its Branches.*"¹ Col. Olcott interprets this to mean the foundation of The Society during these early meetings. But after careful consideration of the information available, it would appear that H. P. B. meant that the *real* Founders of the Society were the Masters, Who instigated its formation, and spoke of Themselves as members of the "Parent Society," and not herself, agent though she declared herself to be of Their plans. She did of course at times assist in the formation of Branches, though for that part of the work the credit goes almost entirely to the Colonel.

Newton, Stevens and Sotheran, with the Chairman, were appointed to draft a Constitution and Bye-laws, and to report on them on 13 Sept. At this meeting Felt further described his discoveries. Then business was taken up, with Col. Olcott in the Chair and Sotheran as Secretary. The Committee on Preamble and Bye-laws made its report. It was resolved that the name of the proposed Society be THE THEOSOPHICAL SOCIETY. It was agreed that this title "both expressed the esoteric truth they wished to teach and covered the ground of Felt's methods of occult research." The Rev. Mr. Wiggin and Mr. Sotheran were appointed to select suitable meeting rooms, several new members were nominated and their names added as founders. The formation of The Theosophical Society had been much commented upon, and in response to many correspondents H. P. B. wrote through the *Spiritual Scientist* of 23 Sept. "An Open Letter such as Few can Write"—as the editor said. In this she spoke even more clearly about Occultism, and the difficulty of becoming a practical Occultist. She knew that Magic does exist . . . that there is a white Magic and a black Magic . . . that the true Magic

¹ *Spiritualist*, March 22, 1878. Also *Old Diary Leaves*, Vol. i, p. 237.

exists and has existed ever since prehistoric ages. In India this Magic never dies out.

The first meeting under the name "The Theosophical Society" was called by Henry S. Olcott, President *pro tem.*, for 16 Oct. in the spacious drawing-rooms of Mrs. Emma Hardinge Britten, the widely known Spiritualist. It was announced that the Bye-laws were ready, and that Mr. Felt, if in town, would continue his Egyptological lectures, also that the officers would be elected. Col. Olcott was in the Chair and J. S. Cobb acted as Secretary. After discussion and various alterations, the Bye-laws were adopted.

After this meeting H. P. B. left for Ithaca to stay with her friends Prof. and Mrs. Corson. Here she went on with her incessant writing—articles for the press, for the *Spiritual Scientist* and especially for the Russian papers, by means of which she earned her living. She was as well preparing the material for the book called *Isis Unveiled*. Added to all this was her immense correspondence. To each correspondent she wrote at length on questions asked or points raised. One correspondent was a brilliant English writer and well-known medium, the Rev. Wm. Stainton Moseyn (Moses), who developed remarkable psychic gifts. He wrote under the pen-name of "M. A. (Oxon.)." His "spirit guide" he knew as "Imperator," and there seems little doubt that the real Imperator was the great Elder Brother, the Master Jesus, for whom Moses had the profoundest devotion, but whose identity as "Guide" he doubted, because of the likelihood of impersonation, and his own tendency to confuse Imperator with the vision of his own higher Self. The training of Stainton Moses was part of a larger plan for "the manifestation of occult philosophy to the world." This training was entrusted to H. P. B., who from time to time appeared to him in London, while she was living in the United States.¹ He joined the young Society, and though he resigned later on, he remained a friend of the Founders.

¹ Stainton Moses' Letters to H. P. B.

During H. P. B.'s absence at Ithaca, Col. Olcott was delivering lectures in New York, launching out against Spiritualism and upholding the new Theosophical doctrine. H. P. B. returned to New York in time for the next meeting of The Theosophical Society, which was held at the same place on 30 Oct. At this meeting the Mott Memorial Hall, 64, Madison Avenue, was selected as The Society's meeting place. It was near to the recently purchased New York Headquarters in 47th Street, into which H. P. B. and the Colonel presently moved, and remained there until they left for India. The Bye-laws were finally adopted, and the Preamble was to be further revised by H. S. Olcott, C. Sotheran and J. S. Cobb. In this finished Preamble it is said :

"The Title of the Theosophical Society explains the objects and desires of its founders : they 'seek to obtain knowledge of the nature and attributes of the Supreme Power, and of the higher spirits *by the aid of physical processes*.' In other words, they hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants if such there be, and the laws which govern them and their relations with mankind. Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propaganda. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country nor creed. . . ."

The Preamble ended with these words :

"The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intention to wilfully and causelessly injure any established organization, invites fraternal co-operation of such as can realize the importance of its field of labour ; and are in sympathy with the objects for which it has been organized."

The "Objects" of The Society were very simply stated as being "to collect and diffuse a knowledge of the laws which govern the universe."

To these ideals of freedom of thought and opinion The Society clung tenaciously, as will be seen. Col. Olcott was

ever mindful of this promise to the world, guarded it jealously and made it his guiding principle in his organisation of The Society, and each President has in turn guarded it with equal care from all tendencies to limitation or dogmatism. Also, the principle of Brotherhood, implicitly expressed at the end of the first paragraph, soon became the strongest and most vitalising power and remains the dominating Object of The Society's work.

The election for Office resulted as follows :

President, HENRY S. OLCOTT ; *Vice-Presidents*, Dr. S. PANCOAST and G. H. FELT ; *Corresponding Secretary*, MME. H. P. BLAVATSKY ; *Recording Secretary*, JOHN STORER COBB ; *Treasurer*, HENRY J. NEWTON, *Librarian*, CHARLES SOTHERMAN ; *Councillors*, REV. J. H. WIGGIN, (Judge) R. B. WESTBROOK, L.L.D., Mrs. EMMA HARDINGE BRITTEN, C. E. SIMMONS, M. D., and HERBERT D. MONACHESI ; *Counsel to the Society*, WILLIAM Q. JUDGE.¹

On 17 November The Society met at Mott Memorial Hall, and the President delivered his Inaugural Address. This completed the organisation of The Society and Col. Olcott chose this date as its birthday.

The Preamble, Rules, (under date of 30 Oct. 1875) and Inaugural Address were published. In this Address the Colonel said prophetically : "in the coming time it is inevitable that the birth of this society of ours must be considered a factor in the problem which the historian will be required to solve." Since the days when the Neo-Platonists and theurgists of Alexandria were scattered by Christianity this was the first revival of a study of Theosophy. He then promised that through his discoveries Mr. Felt would, by simple chemical appliances, exhibit "the races of beings which, invisible to our eyes, people the elements," and the name of The Theosophical Society would hold its place in history as the first to exhibit these "Elementary Spirits"—and thus astound the churches, the unimaginative academies of

¹ For what became of them—see Appendix i.

of science, the materialists and the "shade" ridden spiritualists. Written in the SCRAPBOOK is one of H. P. B.'s shrewd comments to the effect that these were rash statements—it was "counting the price of the bear's skin before the beast is slain." The Colonel admitted afterwards that though there was much in his Address that came true, "yet it reads a bit foolish after seventeen years of hard experience."

These statements the Press praised, criticised, condemned or ridiculed. The Spiritualistic journals were critical, for H. P. B. had already considerably alarmed and offended them by her attacks upon frauds, and her scorn of the mass of humbugging and fabrication that went on.

The next meeting of The Society was on 15 Dec. They counted on Felt's demonstration of the existence of "Elemental races" through properly organised scientific physical processes. So important seemed Felt's declaration of the practical results of his experiments, that W. J. Bouton, the Philadelphia publisher, was prepared to risk bringing out a book embodying Felt's researches. Newton, the Treasurer, gave Felt an initial \$100 to defray the cost of preparation and experiment. But time went on and Felt failed to give his promised talks, thus arousing considerable resentment and scepticism, for H. P. B. had borne testimony that he had shown before a dozen witnesses the unseen creatures around us, made visible in the chemically produced clear atmosphere.

In the untried Society difficulties soon began to arise. Sotheran was a keen and eager member, but was a somewhat emotional and unbalanced character and not very discreet, for he discussed or belittled openly what went on in The Society, which, apparently, had agreed that no public mention should be made of their meetings. When checked, he grew annoyed and began to abuse H. P. B. He resigned. He wrote, 15 Jan., to the *Banner of Light*, a not very friendly Spiritualistic paper, that he considered it his duty to recommend his acquaintances not to join The Society.

H. P. B.'s marginal comments in the SCRAPBOOK are : " Till the row with Sotheran the Society was *not* a secret one . . . But he began to revile our experiments and denounce us to Spiritualists and impede the Society's progress and it was found necessary to make it *secret*." Col. Olcott wrote to the papers explaining that their experiences with " a certain person " had been such as to forfeit his right of recognition. This lesson they meant to profit by. They were considering a proposition to form themselves into a secret society so that they might pursue their studies uninterrupted . . .

At the meeting of 12 Jan., 1876, H. J. Newton was appointed to fill Sotheran's place as Librarian, and Judge was invited to join the Council. The Recording Secretary was ordered to lay before the next regular meeting the following resolution for adoption : " That in future this Society adopt the principle of secrecy in connection with its proceedings and transactions, and that a Committee be appointed to draw up and report upon details necessary to give effect to such a change."

After about six months Sotheran humbly begged H. P. B.'s pardon and asked to be taken again into The Society. He proved very helpful during the time she was writing *Isis Unveiled*.

Having decided upon secrecy, the next step was to have signs and passwords. At a Council meeting it was decided, on H. P. Blavatsky's motion :

" That the Society adopt one or more signs of recognition, to be used among the Fellows of the Society for admission to the meetings."

H. P. B. and two others were appointed to invent and recommend signs. The seal of The Society was partly designed after one that H. P. B. had had composed for her, and was beautifully engraved. To this was added, in 1880, the family motto of the Mahârâja of Benares—" There is no Religion higher than Truth." Later, Col. Olcott, Judge,

and others, sketched a badge of membership, consisting of a serpent coiled about an Egyptian Tau. But, as the Colonel pointed out, what little secrecy there was in The Society in those early days, soon passed away. It was only in 1888, with the formation of the "Esoteric Section of The Theosophical Society," that it was reimposed, and in that body only.

In January Col. Olcott published in the newspapers what he called his "belief." His nine points (abbreviated) are worth noting and reveal the trend of the discussions taking place in the now secret meetings. They were :

1. The existence of an eternal Cause, Source of all things.
2. The doctrine of Evolution—and that it applies to both Spirit and Matter.
3. In the course of the Evolution of man, successive forms of spiritual entities were brought into existence.
4. After the death of the physical body man's spirit survives and under favouring conditions can communicate
5. The human mind can control the occult forces of Nature and subjugate all spiritual beings lower than himself.
6. He regarded Modern Spiritualism as sporadic phenomena, which cannot be controlled, and of which more investigation is necessary ; but even under such conditions disembodied spirits are often drawn into communication with us.
7. Regarded Mesmerism and Spiritualism as portions of the broader demonstrable science of Magic—practised for ages in the Orient.
8. Believed in forces of Animal Magnetism—psychic and spiritual force are all manifestations of the same force, Ether ; the vibrations being also known as light, heat, electricity and chemical action.
9. Cabalists have the means of distinguishing between lower forms appearing in the guise of those called dead, and human spirits appearing in materialised forms.

Appended to one of the cuttings of this "belief" pasted into SCRAPBOOK I is H. P. B.'s remark, "Nota Bene : This is Col. Olcott's *personal* belief and has nothing to do with the belief of the Theosophists." H. P. B. felt very keenly about this freedom of thought ; and since Col. Olcott was writing on Theosophy and The Theosophical Society in newspapers and journals, she wrote to the *Spiritual Scientist* saying

she wished "to unhook" her name from that of Col. Olcott, and declared "he is not responsible for my views, nor I for his."

In this month Col. Olcott went to lecture in Boston. It was said of him that in his capacity as President of The Theosophical Society, "he stands as the exponent and defender of the doctrines and theories of 'Occultism', 'White Magic' and 'Elementary Spirits'." His subjects were "Human Spirits and Elementaries" and "Eastern Magic and Western Spiritualism."

Col. Olcott wrote to the *London Spiritualist*: "A few of us in this country have organised The Theosophical Society for the express purpose of looking into the science which, so far as we can discover, is alone competent to afford us this desired knowledge"—which was how to control the currents of Universal Ether.

The alarmists in the Spiritualist ranks were already out against The Society, warning against the dread horrors threatened by the "witch work, and diabolical pastime" of these inhuman "Elementaries," and awaited with anxiety the necessary evidence about them.

The first public activity undertaken by The Society was in connection with a member named Baron de Palm. He was born at Augsburg, Bavaria, and migrated late in life to America. In December 1875 he had come to New York with an introduction to Col. Olcott. He professed great interest in Spiritualism, and a wish to learn something about the Oriental theories which The Society was advocating. The Baron joined The Society and, as the Rev. Wiggin had already resigned, he was elected to the Council in March 1876. He complained of ill-health, and of having no-one to look after him; so the Colonel invited him to occupy a room in his own apartment. Here he presently fell so ill that Mr. Judge was asked to draw up his will. He made The Society his residuary legatee, with Olcott and Newton as his executors. As he grew worse he was removed under medical

advice to a hospital, where he died. He had requested that no priest should officiate at his funeral, and asked the Colonel to perform the last offices for him in an Eastern fashion, and wished his body to be cremated, if possible. Cremation, as a means of disposal of the dead, was then being only tentatively discussed. It had never been done in America. The Colonel enrolled himself as a member of a group calling itself the New York Cremation Society, which had been formed in April 1874, but had done nothing. Here was the opportunity to inaugurate the reform. After the public funeral of the Baron, his body was to be cremated by this Society. Meanwhile H. P. B., the Colonel and others bestirred themselves to organise an impressive "Pagan Funeral"—as the Press called it. They composed a litany, devised a ceremony, wrote a couple of Orphic hymns, and set them to appropriate music. The Press made such an outcry and poured such ridicule upon the whole project that the Cremation Society weakly refused to have anything to do with it. The attacks upon The Theosophical Society were quite fierce. The Colonel undertook the whole responsibility. A vast hall holding 2000 was placed at their disposal, and into it on the day appointed burst an intensely interested crowd. After the opening hymn and invocation, the Colonel made a speech, first about the Baron (very misleading, he found afterwards) and then explaining the nature of The Theosophical Society. "The Society" he said, "was neither a religious nor a charitable but a scientific body. Its object was to enquire, not to teach, and its members comprised men of various creeds and beliefs. 'Theology' meant the revealed will of God, 'Theosophy' the direct knowledge of 'God.' The one asked us to believe what someone else had heard, the other told us to see and hear for ourselves. Theosophy taught that by cultivation of his powers a man may be inwardly illumined and get thereby a knowledge of his god-like faculties." After this meeting the body had to be preserved

till cremation could be arranged for. This was done in early June, and in the same month The Society passed a resolution confirming all that had been done by the officers in regard to this funeral; and empowered them to do all that was necessary to dispose of the remains of the Baron according to his wishes.

To investigate the Baron's estate was the next step. On opening his trunks very little was found, except two of the Colonel's own shirts with the stitched name-mark picked out. There were no manuscripts. He had no literary tastes. He read little; he wrote nothing.¹ The Press had spread extravagant rumours about the large fortune in property in Europe and America, as well as money, Col. Olcott was to inherit from the Baron. It was found that the whole estate would scarcely pay for probate and funeral, though a small sum in mining shares was realised in 1878. The cremation did not take place till December, and was carried out at the small town of Washington, Penn., where a physician had erected a crematorium in which to have his own body cremated when the time came. After much trouble and publicity, the cremation took place on 8 Dec. in the presence of many witnesses. One paper remarked drily that the "Baron de Palm had been principally famous as a corpse."

It would seem as if the real significance of the whole affair lay in the fact that it was The Society's first trial of its willingness and courage *as a body* to face public opinion and institute a reform in convention, despite keen ridicule and strong opposition from every sort of orthodoxy. Because of the part he played in this funeral, until he left the country and even afterwards, the Colonel was dubbed "Hierophant Olcott." Financially, he paid heavily for his courage in carrying it through. From this time forward, and as he became more immersed in The Society's work, he

¹ This is to be noted because of the calumny of 1890 against H. P. B. published in the *New York Sun*

gradually lost his worldly position ; both he and H. P. B. were often hard put to it to find enough for their needs. When the need was most pressing the Master would come to their aid.

On 4 April, J. S. Cobb, under instruction from the Council, issued a note stating that Mr. Vice-President Felt was prepared to deliver the series of lectures The Society had so long anticipated. They were to begin on 19 April. This communication was to be treated as confidential, in accordance with the observance of secrecy now in force. Felt gave as titles of his lectures : (1) A Demonstration that the Universe is constructed upon strictly Geometric Principles ; with Illustrations of the Vegetable, Chromatic, Harmonic and Astronomic Laws. (2) The Applications of the Law to Egyptian, Greek, Roman and Hebraic constructions (Temples, statues, etc.). (3) Practical experiments in Electricity and Chemistry, to demonstrate the Egyptian Philosophy of Evolution, etc. (4) Philosophic Experiments relating to their Spiritualistic Beliefs, Incarnations, etc.

The first lecture was given, but it was not until June that Mr. Felt delivered the second. After that he again failed them. In October Judge was instructed as The Society's Counsel to demand that he fulfil his obligation. He did not do so, and before very long went out of The Society. Those who had expected much of him also went out, and left the few to carry on as best they might. The few, however, were determined not to be disheartened by these failures, and turned their attention to finding out all they could about the constitution of man, his intelligence, his mind, his will, and his place in nature. They tested mediums, tried experiments in psychometry, thought-reading and mesmerism, and wrote and listened to papers. They were secretly discouraged by Felt's fiasco, but there seemed to be no substitute. They had also counted upon H. P. B. to display her powers, but she refused to do the slightest phenomenon at their meetings, and this proved a further

discouragement to some. Then came the idea of bringing a Fakir from India to America, but this soon proved impracticable, to the regret of those who would have been glad to see feats done which had been frequently described by H. P. B.

Colonel Olcott's sister, Mrs. Belle Mitchell, took up residence with them in their flat, which they called "the Lamasery." The chief room, in which they worked, dined, received and kept their library, was certainly unusual, and was much written up in the Press.¹ Here H. P. B.'s personality was the magnet. Everyone hoped to see some of the phenomena for which she was famous, and she often satisfied curiosity in this matter. One evening she asked the Colonel to lend her the large signet intaglio he was wearing as a scarf-ring. She took it between her hands and when she opened them there were two rings, but the second was of a different pattern, though equally large. The seal tablet was of green bloodstone, whereas the Colonel's was of red carnelian. This bloodstone was broken on the voyage to India, so a new one was engraved and set in Bombay. H. P. B. wore this ring till she passed away. It was then handed on to Dr. Annie Besant, and is now worn by Dr. G. S. Arundale.

A few meetings of The Society were held, but by the end of the year these had ceased, and the hired room in Mott Memorial Hall was given up. Fees were abolished, the Bye-laws became inoperative, and the maintenance of whatever cost there was to The Society fell entirely upon H. P. B. and Col. Olcott. They were often made fun of, which they did not mind. Sometimes they were libelled, and demanded and won retraction. But they were determined to carry on, for they were dedicated whole-heartedly to the Ideals put before them.

Though there was so little public activity of The Society as such, yet the literary output of H. P. B. and Col. Olcott,

¹ See *Old Diary Leaves*, Vol. I, p. 240, et seq.

in The Society's name, commanded respect. A correspondent writing to *The Standard*, London, in August of this year, though confusing it with Spiritualism, said it was the one movement in America free of the prevailing difficulties. Col. Olcott took this opportunity of declaring that he was not a Spiritualist but a student of Occultism in its various departments, and that The Theosophical Society had no official concern with the morals or fortunes of the "great body of Spiritualists of New York,—among them many thousands of as moral and otherwise excellent persons as can be found in any religious sect." But he had stood against the dangerous doctrines of the shameless few. As to The Society being identified with Spiritualism he pointed out that Spiritualists feared he would wipe out the old order of things with the sponge of occultism. He challenged any aspersion upon The Theosophical Society, and was prepared to defend it in a court of justice.

H. P. B. and Col. Olcott had at this time the consolation and privilege of being in almost daily intercourse with the Masters. This was because of the writing of *Isis Unveiled*, which was H. P. B.'s chief occupation. She worked at it with tireless drudgery from morning till far into the night. Sometimes she would not leave her apartment for weeks at a stretch. During the day Col. Olcott still had his professional duties to attend to, but in the evenings they settled down to their big writing table and worked for many hours. H. P. B. did not work on a fixed plan, but ideas came streaming through her mind.¹

¹ Years afterwards Bishop C. W. Leadbeater gave a most lucid explanation of how much of this is done: The Person who undertook the work would not give words and commas. He would offer to the Ego of the pupil a concept which, when passed by *that Ego* into his lower mind would burst out into a mass of ideas, which would clothe themselves in language. But the ideas would not be the original concept, but the ego's *conception* of that concept; the words would not even be directly the ego's own choice, for he does not concern himself with words. He does not use such things; they are not his language. They would be the mind's expression of what he wanted to say, but they could never be a perfect expression . . . there has never been any such thing as

As part of his training H. P. B. would ask the Colonel to write about some special subject. If it did not suit her he would have to do it again. He often wrote paragraphs for her embodying her own ideas, for she could not at that time always write to her own liking in English. He helped her also to find quotations. If among the visitors who besieged her there were any who had some special knowledge cognate to her work, H. P. B. would draw him out or persuade him to write his views for insertion in the book. She could in return illumine the studies of the most erudite with her knowledge, "quite as much as she dazzled all present by her eloquence and delighted them by her wit and humorous raillery." Of a few books she made great use and consulted about a hundred in all, though it would seem from *Isis* that she had a vast library at her disposal.

When several months of work had produced nearly 900 pages of manuscript, H. P. B. asked if the Colonel would agree to start all over again to please a great Master. This was the "order" to write *Isis Unveiled*, as the book came to be entitled. Hitherto the whole effort had been tentative and the preparation of the material without much coherence or definiteness. At first he was shocked to find all the work was to be done over again, but he consented. With infinite patience they set to work and Col. Olcott felt he was greatly rewarded. Principles were explained to him as they went along, illustrations were given of phenomena, contact was made with several of the Elder Brethren; and in many ways he was prepared for the later public work of which he had then no intimation, nor any inkling of the storms and crises through which The Society would pass in its pioneering work. He learnt how complicated and inexplicable was the nature of H. P. B., the channel in so many ways of the Adepts to whom she had dedicated her life; how verbal inspiration as it is ordinarily understood—and this in spite of the fact that it often seems to the recipient as though some one stood by and dictated every word. (Bishop Leadbeater's Letters to Dr. Besant, August, 1908.)

exhaustless were the sources of the knowledge that They could pour through her into the world, according to its need ; and how powerfully They affect the course of events. It was during their close companionship at this time that Col. Olcott was able to observe how H. P. B. was so fully at the service of the Elder Brethren. A study of their *Diary* for 1878, in which both made entries, shows how valuable a document it is in which to examine and to realise that there were, as H. P. B. herself indicated, two distinct principles in her, not persons, for they were two modes of her own consciousness, using the same physical body. One was the brave, rebellious, H. P. Blavatsky, inheritor of the powerful and tempestuous Dolgorouky character ; the other H. P. B. was the dignified and splendid disciple, whose will and courage nothing could daunt.

Though Col. Olcott did so much to help H. P. B. yet, he puts on record that the book was hers alone. H. P. B. wrote throughout under the direction of the Masters, Who dictated to her, and put before her astral sight the books to quote from, some of which were materialised for the Colonel to refer to, and disappeared after quotations had been verified. There were several styles of writing in her manuscript, and differences in the English. The most perfect manuscripts were those written for her while she slept. The immense amount of knowledge gathered into *Isis Unveiled* H. P. B. refused to attribute to herself. She was helped, and the helper was her Teacher (or Guru). *Isis* came out in two Volumes. Volume I was more or less confined to questions of Science ; Vol. II to questions of Religion. But so discursive was the material that it was difficult to keep to these headings. Miss E. Kislingbury (England), when visiting H. P. B., prepared the Table of Contents for Vol. II,¹ while the Colonel prepared

¹ On her return to England Miss Kislingbury gave an address in December 1877 to the British Association of Spiritualists in London, and spoke in praise of H. P. B. and her work. During the same month Miss Kislingbury also thought a good deal about establishing, in London, a *Theosophical Review*, a quarterly, to develop the principles they held

that for Vol. 1. Even when the final selection was made, the manuscript was by no means exhausted, but the publisher refused to put any more capital into the venture, for constant alterations had already made the charges very heavy.

1877

The title chosen for the book was originally *The Veil of Isis*. When it was nearly all stereotyped Sotheran discovered that the title had already been used, so W. J. Bouton, the publisher, suggested *Isis Unveiled*, which H. P. B. accepted with hesitation—"she did not like the pretence of unveiling Isis when she meant only to lift very slightly one corner of Nature's garment of Mâyâ." The full title of the book was "*Isis Unveiled, A Master-Key to the Mysteries of Ancient and Modern Science and Theology.*" The volumes were dedicated "to The Theosophical Society which was founded at New York, A.D. 1875 to Study the Subjects on which they Treat." It was offered to such as were "willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face."

At the end of the Introduction, entitled "Before the Veil," the intention of the book is declared: ". . . we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY." Vol. 1 challenged "The 'Infallibility' of Modern Science." It began by upholding the value of ancient traditions which passed along the ages, though suffering at times from mistranslation and mutilation. Science in those far off days was called "Magic," and the wise who cherished it and

dear. It was suggested that H. P. B. and the Colonel might write for it. It would cost £100 a year and pay nothing for the first few years, unless H. P. B. would take them by storm. Those interested started a *Psychological Review* instead. (Letters from Miss Kislingbury to H. P. B. and H. S. O., 1877-8.)

handed it on in its esoteric purity, the Magi. She thought men of science should have taken more trouble to investigate psychic and mediumistic phenomena, despite all the surface huckstering, and discovered their true causes. Instead, "the phenomena chase the scientists, and the scientists run away from the phenomena" (as the Hon. A. Aksakoff wrote). H. P. B. showed where science was leading in many of the discoveries then made, gave some idea of a primary force, of nature's mysteries, and of other denizens besides ourselves in this universe of cyclic phenomena. Reincarnation—under the name of metempsychosis—was quite clearly taught, though Col. Olcott argued to the contrary in *Old Diary Leaves*.¹ The development of consciousness and the mysteries of the interaction between God and man were outlined. The marvels of the Egyptian wisdom were indicated, also that "India" was the cradle of our present Race—an ancient India whose boundaries included what is now the Gobi Desert. The law of Karma, which was taught in *Isis*, and has been so prominent a feature in Theosophic thought, was, said the Colonel, taught to him from the beginning of his intercourse with H. P. B.

Vol. II. dealt with "Theology" and challenged "The Infallibility of Religion." "An analysis of religious beliefs in general, this Volume is in particular directed against theological Christianity, the chief opponent of free thought . . . We cast our gauntlet at the dogmatic theologians who would enslave both history and science . . ." H. P. B. showed how Christian "sources" were to be found, not alone in the pure teachings of Jesus, but in the origins from which He drew them; how gradually the traces of the earlier teachings were obliterated by being grafted on to Christianity, especially those of the Kabala, a term which H. P. B. used to cover all esoteric knowledge from the time of the Vedas onwards. She showed how the long views of time, cycles and evolution

¹ Vol. I. pp. 277—287. For the theory of Metempsychosis see *Isis*, Vol. I, p. 12.

were done away with through misunderstanding, and therefore the loss of the "mystery teaching," the divine Science, or Magic, a word which she made synonymous with Occultism, or Theosophy. To come to that supreme Magic man must know himself. There is One Truth which man may know—the Truth that "the trinity of Nature is the lock of Magic, the trinity of man the key that fits it."

When *Isis Unveiled* appeared it caused a sensation. The first edition was exhausted in ten days, and within seven months three editions were issued. It was reviewed favourably throughout the world, as a great number of reviews pasted into the SCRAPBOOKS bear witness. A few criticised it. It was, and is, a great book—the first classic in the literature of The Theosophical Society. It opened up to the West completely new and unexpected avenues of thought. It threw light upon prevailing incoherent views of man, his origin, his history and destiny; and upon the nature of early civilisations and the profundity of the teachings they had enjoyed.

As it was known that Prof. A. Wilder was a friend of H. P. B., one or more people, thinking it incredible that a woman should have produced so erudite a book, asked if he had written *Isis*. He replied that his part had been to supply a few of the facts she quoted, and he had prepared the very copious Index of some fifty pages from the advanced book plates provided for the purpose; for which task he had received a certain remuneration.

It was during the writing of *Isis* that there happened to Col. Olcott one of the most important events in his life. He had, naturally, been deeply concerned with his future course of action. His imagination had been fired by H. P. B., and by his work on *Isis*, with the idea of what India had once been to the world and what she might be again. His heart leapt with longing to go to the land of the Sages (Rishis). But there were ties in America he felt he could not easily break, though he had been assured by the Master Serapis that his boys would be provided for while he devoted himself

to the Society, and they were. One night, after the work on *Isis* was finished, and as he was reading, his own Teacher, the Master M., appeared. He seemed "so grand a man, so luminously spiritual, so evidently above average humanity," that the Colonel was abashed, and bowed humbly before Him. The Master sat and talked to him of the work to be done for the good of humanity, and of his own and H. P. B.'s part in that work. To prove the reality of His visit and in answer to the Colonel's thought that it might be all hallucination, the Master left His turban on the table, and this turban is still at Adyar.

In July, as a demonstration of the brotherhood for which they stood, H. P. B. and Col. Olcott befriended thirteen stranded Muslim Arabs. The men said they had been shipwrecked and rescued, and were landed in New York penniless and friendless. They could speak no English, and had wandered the streets for two days without food, till they were given some bread. They had no papers to fix their nationality, and there was no appropriate public body ready to assist them. The Colonel gained authority from the Mayor of New York to make a collection for them, which, after some effort, amounted to 2000 dollars. He invited the chief one among the Arabs, who had the reputation of being a marabout (or minor priest), to visit their apartment, when some phenomena occurred. The Captain of the ship on which they were to return to Tunis, refused to sail without someone in charge of them, lest they mutiny. So Col. Olcott sent a young member of The Society with them. After their departure he received information from the Governor of Trinidad, through the Colonial Secretary, that the Arabs were French subjects escaped from the Cayenne Penal Settlement. Great publicity was given to this friendly act, also much ridicule.

During August occurred some disruption in the relations of H. P. B. and Col. Olcott with Mr. Judge. Apparently he refused to undertake some test of his fitness for certain occult

work. The breach was not healed until May of the next year, when Judge came seeking reconciliation.

In September Stainton Moses (M. A., Oxon.) wrote to H. P. B. saying that Capt. F. G. Irwin, who had been made a corresponding member during the previous month, wanted to form a Branch of The Theosophical Society in England, with elaborate ritual, music, aromatic gums and the rest. (This was apparently the idea of using the Sat Bhai Order in connection with The Society, and the fact that John Yarker was already in correspondence with H. P. B. about it confirms this.)

As the dream of the Founders of The Theosophical Society was to go to India and to form connections with Asiatic people, they welcomed eagerly any opportunity of knowing more about them. An American who had been in India called upon them, and Col. Olcott showed him the photograph of the two Hindus who had been fellow-passengers with him on the same ship from England to America in 1870.¹ They were on a mission to the West to see what could be done to introduce Eastern spiritual and philosophic ideas. The traveller had met one of them, Mûlji Thackersey, in Bombay, and gave Col. Olcott his address. He wrote at once and told Mûlji about The Society, of their love for India and the reason for it. Mûlji enthusiastically accepted the diploma of membership offered to him, and, in return, informed the Colonel about a Hindu Pandit and reformer, Swâmi Dayânanda Sarasvati, who had begun a powerful movement, called the Ârya Samâj, for the revival of the pure Vedic religion. He introduced also Hurrychand Chintamon, President of the Bombay group of the Ârya Samâj, with whom Col. Olcott then corresponded. Hurrychand too spoke highly of Swâmi Dayânand. He put the Colonel into touch with him, and they exchanged letters.

The Theosophical Society was making a point at this time of stressing the "impersonality of God—an Eternal and

¹ They were apparently Mûlji Thackersey and a Mr. Tulsidâs.

Omnipresent Principle which, under many different names, was the same in all religions." As the Swâmi seemed to hold the same views, the Colonel was quite willing to work under him, and regarded him as his superior in every respect. H. P. B. advised him that there was "an adept¹ of the Himalayan Brotherhood inhabiting the Swâmi's body; well known to our own teachers, and in relations with them for the accomplishment of the work he had in hand." From all that they could hear it seemed a good thing to unite the two Societies, especially as they were informed that in August the Ârya Samâj had published the Swâmi's defence of his own views against the attacks of his critics. He had quoted approvingly the opinions of the great Orientalists of those days, that the God of the Vedas was an Impersonality.

Towards the end of the year, and after the publication of *Isis Unveiled*, H. P. B. was in communication with Mr. John Yarker, a well-known English Freemason living in Manchester. He brought to her notice ceremonials belonging to an Order called the Sat Bhai (Seven Brothers), because each group consisted of seven members. It was said to have been started, or perhaps handed on, by a *Chaubi* (a student of the four Vedas) Brâhman Pandit of Benares. Apparently some British army officers in India were initiated into, and were expected to carry the ideals of the Sat Bhai throughout the world. It planned also to be a *vigilante* committee to see that justice, right, and civil equality were respected. Yarker credited a Capt. Archer with being the "inventor of the order," from his memories of what the Pandit had taught. There were several years' delay in producing the rituals, though the early ones seemed to have been completed. Yarker had introduced about a hundred members into the Order, among them some women of note. One peculiar, and, Yarker said, original feature of the Order was the effort to introduce a sort

¹ Adept: This title was freely used to mean a member of any grade of the Occult Hierarchy. It was afterwards reserved for Those of the grade of Masterhood—"Adept Brothers."

of "overseeing" of ordinary Masonry, under the direction of a College of Censors, to punish Masonic faults. Some objected to this, and to the fact that some of the members of the earlier stages of the Sat Bhai were not Freemasons. Yarker sent the rituals to H. P. B. for consideration and advice, since she seemed to show in *Isis* such exceptional knowledge of the inner meaning of Masonry.

The symbolism of the Sat Bhai rituals and the titles of the officers were Indian. The Order had nothing in common with Western Masonry. After much correspondence, it was proposed by Yarker that those who passed into the second grade should take up a study of Vedic literature, and the third grade should practise genuine Eastern Masonry. These ceremonies were to depict the course of evolution from a Hindu point of view: the outbreathing and inbreathing of the Universe of Brahmâ, the meaning of the ten Avatâras, and so on.¹

As early as January 1877, C. C. Massey and others who were members of The Society were meeting occasionally in London. There was a Secretary of the group and they read and discussed papers. Several of them felt that the aggressive policy towards established religions was injurious within and fruitless without, and that slowly building up by self-culture and self-discipline was the real thing needed to which they could uncompromisingly pledge themselves.² C. C. Massey wrote to H. P. B. in the same strain—they felt they could not pledge themselves to active opposition to any form of religion, and asked, "Could not our Society confine itself to study and obligatory self-discipline in life and mind?"³ He said they were quite resolved to form an affiliated Society, if they were allowed more liberty than Col. Olcott contemplated. Miss Kislingbury was very active in

¹ Summarised from the Letters of Mr. Yarker to H.P.B. and from the proposed Rituals, 1877-8.

² Miss E. Kislingbury to H. P. B., Nov. 1877.

³ C. C. Massey to H. P. B., Dec. 1877.

trying to promote the sale of *Isis Unveiled*. She more than once urged H. P. B. to settle in London, where a group of disciples would rally round her. She also intimated quite frankly that neither Stainton Moses nor Massey was prepared to undertake any "propaganda."

On 11 December, Cobb, Massey, Stainton Moses (Moseyn) and Miss Kislingbury met at 38, Great Russell Street, with Miss Kislingbury as Secretary to the meeting. Cobb read the instructions from Col. Olcott, and both Moses and Massey dissented from that part recommending propaganda; the latter protested against the change in these instructions from the articles of The Theosophical Society as at first established. The Meeting resolved that—(1) The statement in the Bye-laws expresses substantially the platform which this meeting of London Fellows accepts, *viz.*: "Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, colour, country, nor creed."¹ (2) That no religious propaganda of any kind is within their contemplation. (3) They desire to devote themselves to the ancient philosophies, and to the cultivation of the spiritual life and practice as may conduce to the higher development of the innate powers of the human spirit. (4) In their opinion, in the formation of a Branch Society in Great Britain, the Fellows should have, so far as is compatible with union with the Parent Society, liberty of action and development.

Massey wrote that he supposed The Society to be designed for "the initiation of its members into the deeper mysteries of life, and for the attainment of spiritual

¹ SCRAPBOOK, I,

powers and knowledge through study and discipline, and by all the means of experiment and self-culture which might commend themselves to persons prepared to subordinate all the lower propensities and motives of their nature to the pursuit of these sublime ends." He was quite prepared to make the effort to subordinate the physical to the spiritual self. But he could not undertake to pledge himself to a religious philosophy which he imperfectly understood ; nor did he wish to accept unreservedly to devote himself to the sort of missionary life that might be chosen for him by his Superiors in the Society. . . . He felt there were possible depths in Christianity which he had not yet probed, which might prove to be identical with that of the Eastern religions. He felt The Society would be more worthily exercised in combating the prevalent and encroaching Materialism than in a superfluous assault upon theological errors, however gross and mischievous, which the tendencies of modern thought were fast consigning to ridicule and discredit. The spiritual interests of mankind, at least of Western peoples, were in far more danger from Materialism, enforced by so-called scientific authority, than from enfeebled theologies. He submitted that the public objects of The Society should be : (1) to combat Materialism ; (2) to reform and enlighten Spiritualism ; (3) to advance the science of psychology. As he recognised in these objects the highest use to which individuals could be subservient, in the present state of the world, he would for their sake be content to surrender his independence to Generals whom he believed to be competent leaders. He further suggested that the formation of a Branch in London should be held over pending the arrival of the President's final decision.¹ Miss Kislingbury concurred, noting that a platform similar to that originally occupied by The Theosophical Society as set forth in its Preamble and Bye-Laws would be more conformable to the views of the English Fellows and more conducive to the ends they hoped to

¹ C. C. Massey, Memorandum to Col. Olcott, Dec. 1877.

attain. From such a platform she was prepared to work heartily for the formation and support of a Branch Theosophical Society.

Though Dr. Storer Cobb assisted in the formation of the Branch he did not join it, nor did Mrs. Billings. Both preferred to retain their membership in the "Parent Society," "*the Society*," of which membership was lost upon joining a Branch.¹

1878

On 19 January, a diploma was sent to Otho Alexandre at Corfu ; and on 5 February Mûlji Thackersey was instructed to organize a Bombay Branch. On the 9th a diploma was sent to Hurrychand and a Charter for the Branch, and photographs of the grip and signs. In this month The Society decided to make an alliance with the Ârya Samâj. And to Aksakoff was forwarded, for publication in Russia, a Report of The Society, of which there seems to be no record. As an introduction to India, *Isis Unveiled* was advertised in many Indian papers.

In April, in consequence of their correspondence with Yarker, H. P. B., Olcott and Sotheran discussed with some Freemasons about constituting The Society as a Masonic body, with Rituals and Degrees. The idea was "that it would form a natural complement to the higher degrees of the Craft, restoring to it the vital element of Oriental mysticism which it lacked, or had lost. . . . At the same time, such an arrangement would give strength and permanency to The Society by allying it to the Ancient Brotherhood whose lodges are established throughout the whole world." When they went to India, H. P. B. and Col. Olcott took these rituals to discuss them with Swâmi Dayânand, and

¹ This most important fact should be kept in mind ; it explains so much. The early members constituted *the Society*, in contradistinction to those who joined Branches.

obtain his advice before settling anything. Mr. Judge and the others left in New York were to await a decision concerning the rituals before further promoting the interests of The Society. The Swâmi was consulted when H. P. B. and Col. Olcott met him in Sahâranpur in 1879, but as difficulties arose with him in 1880, and because of the growth of The Society along quite other lines, the whole idea of using such rituals was by 1882 abandoned as impracticable.

The Council of The Society met in April and gave the President "full discretionary powers to establish Headquarters wherever he chose, to adopt whatever measures he might see fit in The Society's interest, the Council ratifying in advance whatever he might do." This might seem rather far-reaching, but Mme. Blavatsky and Col. Olcott were the mainstay of The Society, and Col. Olcott was already beginning to organise it in his own effective way, and in utter devotion to the Masters to Whom he had vowed his services. They both were, as always, the centre of a most interesting group of men and women, many of them artists in drama, architecture, painting and sculpture and so on. Thomas le Clear painted H. P. B.'s portrait, and O'Donovan, the sculptor, made a bronze profile portrait medallion of her. In addition, visitors from all over the world, and in every walk of life, called upon them. There were letters from everywhere about *Isis*, and requests for membership from England, France, Russia, India, Ceylon, etc., from priests and laymen of many faiths.

Col. Olcott composed his first circular explaining the origin and plan of The Society and the aims for which it stood. On 3 May this circular was ready for distribution. He gave a packet of circulars to Dr. H. J. Billing to take to London, and another to a Countess Paschkoff to take to Japan. The circular¹ explained that Fellows were Active,

¹ SCRAPBOOK I. Published in *The Golden Book of The Theosophical Society*, p. 26. The development of the Rules of The Society is given at the end of this *History*.

Corresponding and Honorary ; and that there were three graded Degrees, in each of which certain attitudes to life were expected of the members, and even if they left The Society the bond of secrecy held for life. The objects of The Society were

(1) a serious attempt on the part of each member to study and develop his "inner psychic self ;"

(2) to oppose the materialism of science and every form of dogmatic theology, especially the Christian ; to make known "the facts about Oriental religious philosophies, especially the pure esoteric teachings in the Vedas, and in the philosophies of the Buddha, Zoroaster and Confucius ;"

(3) chiefly to aid in "the institution of a Brotherhood of Humanity, wherein all good and pure men will recognise each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause."

The important words "the Brotherhood of Humanity" were here used for the first time. Also, this circular is noticeable for the absence of reference to Spiritualism, and phenomena. The articles written by Col. Olcott about this time show how The Society was drawing away from Spiritualism, and was framing, under the teachings given by the Masters, a new sequence of Ideals and ideas which, though variously named for some years, gradually became known as Theosophy.

In this outline of The Society's aims and objects, because of the strong influences of those times, the present Objects were reversed. Brotherhood now comes first, the study of religion, philosophy and science second, and the development of latent psychic powers third.

Just as Col. Olcott was preparing this circular, he received from Hurrychand a letter accepting Fellowship in The Society, and also a leaflet on Theism as taught in the Ârya Samâj. It did not appear very satisfactory to the little group of Theosophists, they thought the views expressed on Deity were too highly infected with anthropomorphism. Nevertheless, the aims and ideals of the Ârya Samâj seemed attractive enough for A. Gustam, the Recording Secretary, to

write, on 22 May, "To the Chiefs of the Ârya Samâj," advising them that the Council of The Theosophical Society had accepted the proposal of the Ârya Samâj to unite with itself, and had changed its title to The Theosophical Society of the Ârya Samâj of India ;" and recognised Swâmi Dayânand as its Chief.

In April, Col. Olcott was in correspondence with several Buddhist Priests of Ceylon, including Sumangala, the High Priest, and thus paved the way to the later enduring friendship with them.¹

As early as 16 May, H. P. B. and Col. Olcott were directed to make ready for their departure to India. It was not until December that it was possible for the Colonel to settle his affairs and be free to leave. In June he wrote to the English Fellows that their coming to London on the way to India was still problematic, as he was "earning the passage money." Two English people, then in America, were allowed to join The Society, and for a while played quite a part in the lives of the Founders. One was Edward Wimbridge, an architect and designer, and the other Miss Rosa Bates, a school teacher. Wimbridge made himself very useful to the small household in New York, and as fortune was not being kind to either of the two, they decided to accompany H. P. B. and the Colonel to India.

In this same month The Society's Council decided to restore initiation fees, and to send them to the Ârya Samâj, through Hurrychand. General Abner Doubleday joined The Society on 30 June, and a few months later Col. Olcott asked him if he would be Acting President after his departure. To this Doubleday agreed.

As Dr. Storer Cobb was on a visit to London, the Council empowered him to call "a meeting of Corresponding Fellows at the city of London . . . for the purpose of organising a Branch Society to be known as the 'British Theosophical Society' ; to represent the President of this Society

¹ Megituwatte, the famous orator-priest, was sent a diploma in 1877.

at the same ; to administer to such as may not have previously taken it, the obligation of secrecy ; and to impart the grips, passwords, and signs by which Fellows may know each other in case of need." The meeting was held on 27 June at 38, Great Russell Street. Those present were Dr. Cobb, C. C. Massey, Miss E. Kislingbury, Dr. H. J. Billing, Dr. C. Carter Blake and Dr. G. Wyld. These five were deeply interested in Spiritualism. John Yarker, (Manchester) Kenneth Mackenzie,¹ Capt. F. G. Irwin² (Bristol) and R. P. Thomas sent their regrets at being unable to be present, but expressed their sympathy with the objects. These four were specially interested in Freemasonry, Rosicrucianism and ceremonial generally. C. C. Massey was chosen by ballot as President, and Miss Kislingbury as Secretary. These proceedings were duly ratified by the President of The Society. This Branch issued its first public circular under the name of "The British Theosophical Society of the Ârya Samâj of Âryavart."

The circular followed in outline the earlier one issued in New York by Col. Olcott. It declared :

(1) The British Theosophical Society is founded for the purpose of discovering the nature and powers of the human soul by investigation and experiment.

(2) The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom and happiness.

(3) The Fellows pledge themselves to endeavour, to the best of their powers, to live a life of temperance, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine Sonship of the spirit of man, and hence the immortality of that spirit, and in the universal brotherhood of the human race.

(4) The Society is in connection and sympathy with the Ârya Samâj of Âryavart, one object of which Society is to elevate, by a true spiritual education, mankind out of degenerate, idolatrous, and impure forms of worship wherever prevalent.

¹ Compiler of *The Royal Masonic Encyclopedia*, 1877.

² He had the largest private collection of literature on occult studies in Britain, including two very rare MSS., one belonging formerly to the Comte de St. Germain and one to Count de Cagliostro. Like others interested in the occult at that time, he was a friend of Eliphas Lévi.—Irwin to Col. Olcott, 1877.

In July H. P. B. took out her naturalisation papers and was duly sworn in as a citizen of the United States of America; she foreswore all other allegiances and forwent all her titles, for which she had never cared. The newspapers gave this act a good deal of publicity and sent reporters to interview her. Considering the political relations then existing between Britain and Russia, this naturalisation was no doubt a wise move, though it did not entirely prevent the suspicion of her opponents in India that she was a Russian spy.

During this month A. Gustam resigned as Recording Secretary, and W. Q. Judge was elected to fill the vacancy. In August the Rules of The Ârya Samâj arrived. It was clear the Samâj was not identical in character with The Society; but was instead a new Vedic sect of Hinduism. The Theosophical Society "resumed its *status quo ante*." H. P. B. and Col. Olcott sent out two circulars during September. One defined the nature of The Theosophical Society; the other explained the nature of a new body—the "Theosophical Society of the Ârya Samâj of Âryavart." This organisation, which lasted three or four years, acted as a link between the two parent Societies. It had its own diploma and Rules. Members of the parent bodies were at liberty to join it or not as they wished. The name "Parent Society" clung to The Theosophical Society and is still met with. Perhaps it is just that this should be so, since all other Theosophical Societies have been derived from it in one way or another.

Pressure was put upon the Founders to get ready for departure. They were finding life difficult, for the Colonel had lost practically all his income, and was anxiously trying to find business engagements, and arrange agencies for Indian goods. To help him in this he secured a special passport such as is issued to American diplomats, and a commission to report to the United States Government upon the practicability of extending its commercial interests in Asia. His wife had strongly objected to his

mode of living and was making trouble. H. P. B. was earning very little, as her absorption in writing *Isis Unveiled* had seriously interrupted her other literary work. The Society was a heavy charge upon them, and neither was a person to do anything by halves. Despite all this they were generous to all who came, and said nothing about unpaid bills, though they managed to clear off all these by the sale of their furniture and effects. Finally they were able to buy steamer tickets. Miss Bates had gone on already, in November. H. P. B., Col. Olcott and Wimbridge went on board their boat late at night on 17 December, as was directed.

The night was cold, dark and foggy, so the ship anchored off Coney Island to wait till the fog cleared and for the tide on the 19th. This delay caused H. P. B. intense anxiety. Col. Olcott does not, in *Old Diary Leaves*, Vol. II, p. i, give the right impression as to her reasons for this. The fact was that both he and Wimbridge were in danger of being prevented from leaving the country; the Colonel by his wife, Wimbridge on account of a law-suit that was pending, which was settled sometime later in his favour. H. P. B. did not mind so much about Wimbridge, but she was exceedingly concerned that the Masters' wish that she and Col. Olcott should proceed to India should not be obstructed. Only when they were fairly out of American waters could she relax her "exhausting vigilance."¹

"Behind them lay three years of struggles; of obstacles surmounted; of crude plans partly worked out; of literary labour; of desertion of friends, of encounters with adversaries; of the laying of broad foundations for the structure that in time was destined to arise for the gathering in of the nations, but the possibility of which was not suspected by them. For they had builded better than they knew . . . The marvellous extension of our Society had not entered even into our dreams . . ."²

¹ *Diary*, 1878.

² *Old Diary Leaves*, Vol. I, p. 483.

APPENDIX I

THE OTHER FOUNDERS: WHAT BECAME OF THEM

W. L. ALDEN. Editorial writer on the *New York Times*, and of great repute for caustic and humorous criticisms upon current topics. He later held important Consular appointments under the American Government. He did not seem to last very long as a member, and in 1881 said he had been dragged into The Society, and cared nothing for it. He ridiculed The Society in the newspapers and in one article referred to the Founders as "Dead-heads." These articles were reprinted in some Ceylon papers during Col. Olcott's second visit in 1881.

MRS. EMMA HARDINGE BRITTEN had been before the public for forty years as a Spiritualistic medium, inspirational lecturer, and authoress. Some of the early meetings of The Theosophical Society were held in her house. Her presence was considered necessary at the "formation" of The Society. She published in her book, *Nineteenth Century Miracles*, 1884, almost the only extant account of the meeting of 7 September. Just about the time *Isis Unveiled* was appearing, she was advertising a book called *Art Magic*. When sending the unpublished advertisement to Col. Olcott, she pointed out that the book anticipated, without any concerted action, whatever of Cabalistic lore the said Theosophical Society might evolve. The book, she announced, was written by an adept of her acquaintance—the Chevalier Louis Constant—a life-long honoured friend, whom she had met in Europe and for whom she was acting as translator

and secretary. Some persons hinted that the book was really being brought out by The Theosophical Society, and this provoked her wrath. She wrote to the newspapers that she looked upon such a statement as a libel, and instructed her legal adviser to take action against anyone who asserted either publicly or privately that the work in question had anything to do "with Col. Olcott, Madame Blavatsky, the New York Theosophical Society, or anything or person belonging to either those persons or that Society." Col. Olcott pointed out that though there were some grave errors in the book, yet it marked a "literary epoch in American literature and thought."

Though Mrs. Britten left the Society fairly soon, she had a certain amount of contact with its leaders until 1890, when she joined with Prof. Coues and others in spreading the calumny that *Isis Unveiled* was written by Baron de Palm.

DR. W. BRITTEN, husband of Mrs. Emma Britten. He too was a Spiritualist and published her *Nineteenth Century Miracles*. He left The Society early.

JOHN STORER COBB: English barrister and Doctor of Laws. Ex-editor of the *New Era Magazine*, the organ of the Reformed Jews. Was a leader in the Cremation Movement. He was sent as Presidential Agent, by the Council in New York, to assist in the foundation of the British Theosophical Society of the Ârya Samâj of Aryavarta, 1878. He lost interest and disappeared.

GEORGE H. FELT: a New York engineer, brilliant, and possessing genius. He gave the lecture on "The Lost Canon of Proportion of the Egyptians, Greeks and Romans," which started The Society. This lecture was afterwards published by Bouton as a book, about which Wm. E. Gladstone thought it worth while to write a twelve-page letter. Felt drifted out of The Society. He was in England in 1877 and proposed the formation of a Society for occult research, with himself as President. Nothing came of this proposal.

WILLIAM QUAN JUDGE, was born in Dublin, 1851. He was brought up a Methodist, but early showed strong occult tendencies. The family migrated to New York, 1864. Judge became a naturalized American citizen at 21. He worked as a clerk at an early age as he had to be self-supporting. He married in 1874, and had one daughter who died of diphtheria, 1876. At the time of the formation of The Society he was a law clerk in the office of the U. S. Attorney for the S. District of New York. He was later admitted to the Bar, and made a speciality of Commercial Law. He was modest, unassuming, eager for occult instruction and ready to work. Though at first H. P. B. objected to Judge becoming a Councillor, yet he won her friendly regard and kept it. He developed leadership, and became one of the most important figures in The Society. Then difficulties arose, and he led the secession of the majority of American Lodges, 1895. He passed away 1896.

D. E. DE LARA: a learned old gentleman of Portuguese-Hebrew extraction. H. P. B. and H. S. O. had great affection for him. He seems to have remained a member till he died.

CHARLES CARLETON MASSEY was an English barrister and litterateur, and was keenly interested in Spiritualism. He was one of the ablest metaphysicians in Great Britain, and a lucid and scholarly writer on psychical subjects. He went to the U. S. A., 1875, to visit Chittenden to verify for himself Col. Olcott's accounts of the Eddy phenomena. He became a life-long friend of Col. Olcott. Before H. P. B. left London in 1879, Massey requested her to give relief to his father, whose eyesight was seriously impaired. To establish contact she took with her a pair of Mr. Massey's (senior) gloves. After arrival in Bombay H. P. B., by occult means, sent one glove to London, 17 February. Having been advised by a lady medium to be at home on the 17th, Massey waited in a darkened room, and presently a soft packet was flung in his face. The remaining glove was

sent by post for comparison. This incident got into the papers and annoyed Massey, who complained that such publicity cost him his practice. In 1881 he desired to go and spend his days with the Founders in India. He translated from the German Zöllner's *Transcendental Physics*, Carl du Prel's *Philosophy of Mysticism*, and von Hartmann's *Spiritism*. He was one of the founders of the Psychical Research Society. He left The Theosophical Society when the S.P.R. attacked H. P. B., and gave evidence before it that she had in 1879 arranged that a Mahâtmâ letter should reach him in a mysterious way. Passed away 1905.

HERBERT D. MONACHESI: a newspaper reporter. An Italian by birth and of very psychical temperament. In *The Sunday Mercury*, New York, 1875, appeared an article by him on an intended Buddhist Mission to America, to make known Eastern spiritual knowledge. On the margin of this cutting in SCRAPBOOK I, H. P. B. wrote that his article outlined the original programme of The Theosophical Society, and that the time had come when the West should know more of the wisdom, philosophy and achievements of India. Monachesi dropped out.

HENRY J. NEWTON: a wealthy retired manufacturer. The foremost Spiritualist in New York City, and President of the Society of Spiritualists. President of the Photographic Section of the American Institute. He was a great authority on practical photographic science and was the inventor of the dry-plate method. A man of dauntless moral courage, tenacious of opinions. Elected Treasurer of The Theosophical Society, but withdrew when he found neither H. P. B. nor Felt were going to show him either Adepts or elementals. He retained the Record List of The Society, which he later refused to give up, regarding it as a valuable relic, and was rather inclined to the opinion he had himself formed The Theosophical Society. Passed away 1895.

DR. SETH PANCOAST, of Philadelphia, was a theistic mystic and a great alchemist. He was an ex-professor of

a medical college and author of medical works. The Kabala was the study of his life. He had collected a very valuable library of occult books. He wrote a notable work on the therapeutic and occult properties of the blue and red rays of the spectrum. He was present at Felt's lecture and questioned him closely. H. P. B. always spoke with great respect of his erudition. But when it came to putting theory to the test by evoking the unseen elemental races which guard the threshold of knowledge, he confessed he lacked courage, though H. P. B. frequently offered to assist in the ceremonies and, if necessary, face the worst of the phantoms alone. Under the names of "Lex" and "Lex et Lux" he wrote for the Spiritualistic papers on Kabalistic and other matters. He remained a member till he passed away in 1889.

CHARLES SOTHERAN was a relative of the famous London booksellers of the same name. He was with Sabin and Sons, book-sellers, New York, and connected in a literary way with their journal *The American Bibliopolist*. His temperament kept him and his friends in a turmoil. Three months after The Society was formed there was trouble, as Sotheran not only made inflammatory speeches at a political street meeting, to which H. P. B. objected, but he wrote bitterly in the newspapers against her and The Society. His resignation was accepted, and, for the sake of protection, The Society was made into a secret body, with signs and passwords. Six months later Sotheran apologised and was taken back into membership. He gave useful help to H. P. B. in finding quotations and borrowing books for her during the writing of *Isis Unveiled*. Sotheran later published a small short-lived journal called *The Echo*. He became a considerable nuisance to H. P. B. and H. S. O., and after their departure to India was not again mentioned.

JUDGE R. B. WESTBROOK was for a time a Professor of Philology in a British University. He was made a Vice-President of the Society in 1877, and was much appreciated by H. P. B. ; but nothing more was said of him.

REV. J. H. WIGGIN : Editor of *The Liberal Christian*, in which he reported the first meeting of 7 September. Resigned before the end of 1875.

J. HYSLOP, and C. E. SIMMONS, M. D., a well-known New York physician—of these two no information has been discovered.

APPENDIX II

THE THEOSOPHICAL SOCIETY AND THE ARYA SAMAJ, 1877-1882

1877. The first contact with the Ârya Samâj was made through Mûlji Thackersey, who put Col. Olcott into touch by correspondence with Hurrychand Chintamon, the President of the Bombay Branch of the Ârya Samâj. He, in turn, introduced to the Colonel the name of Swâmi Dayânand Sarasvati, founder and head of the Ârya Samâj, which he had formed in July at Lahore. It seemed like a Hindu Theosophical Society to Col. Olcott, and he decided at once that an alliance must be made with it.

1878. Col. Olcott sent in February a diploma to Hurrychand, and a Charter to Mûlji Thackersey to form a Bombay Branch of The Theosophical Society. Swâmi Dayanând accepted a diploma. Hurrychand presently suggested that there was no need to have two Societies with the same objects, and an amalgamation was agreed upon. In May Col. Olcott wrote, to the most Hon. Pandit Dayânand Sarasvati, Venerated Teacher :

“ A number of American and other students who earnestly seek after spiritual knowledge, place themselves at your feet, and pray you to enlighten them . . . Finding in Christianity nothing that satisfied either their reason or their intuition, seeing on every side the evil effects of its pernicious doctrines, finding priests who were hypocrites, rapacious and sensual, and worshippers who lived false and unclean lives,

beholding crime concealed and condoned, and virtue and wisdom put aside as obnoxious to existing conditions of society in Christendom, they stood apart from the world, turned to the East for light and openly proclaimed themselves the foes of Christianity . . .”

Later in May, Augustus Gustam, the Recording Secretary of The Theosophical Society, wrote to the chiefs of the Ârya Samâj :

“You are respectfully informed that at a meeting of the Council of The Theosophical Society, held at New York on 22 May 1878, the President in the Chair, upon motion of Vice-President A. Wilder, seconded by the Corresponding Secretary H. P. Blavatsky, it was unanimously resolved that The Society accept the proposal of the Ârya Samâj to unite with itself, and that the title of this Society be changed to ‘The Theosophical Society of the Ârya Samâj of India.’ Resolved that The Theosophical Society, for itself and branches in America, Europe and elsewhere, hereby recognise Swâmi Dayânand Sarasvati, Pandit, Founder of the the Ârya Samâj, as its lawful Director and Chief . . .”

On the same date Col. Olcott wrote to Hurrychand enclosing the above “certificate,” and saying that his proposal to amalgamate The Theosophical Society with the Ârya Samâj had been effected, with change of title. He also enclosed a draft of a new form of diploma they proposed to adopt. He asked that the Swâmi sign his name “in Sanskrit or other vernacular-tongue” so that it might be lithographed and engraved with the rest of the Diploma, also to give a seal, if he used one, and they would send the new Diplomas to all members. The Colonel added a postscript saying that he was glad of the close fraternal relationship with the Ârya Samâj :

“Its answering hail comes across the seas to us like that of a rescuing party to the benighted traveller who finds himself in the depths of a forest with wild beasts all around him. For where are there beasts more hostile than these

Christians are towards Heathens and 'Infidels' like ourselves? . . . " He repeated this in a letter to Hurrychand, 29 May 1878. In another letter, date uncertain, Col. Olcott wrote to the Swâmi :

"The supreme one whom you teach your disciples to contemplate and lift their aspirations to, is the very same Eternal Divine Essence whom we have been pointing the Christians to as the proper object of their adoration, instead of their own cruel, remorseless and vacillating Moloch—Jehovah . . . This is a sordid, a prejudiced, an unspiritual people, their religious worship appeals to the bodily senses—to fear, pride, covetousness, cowardice, malice ; their temples or churches vie with each other in ostentation ; crime and vice nestle securely beneath velvet and silken robes, and in the corners of soft-cushioned pews. Their priests and ministers temporize with moral delinquencies, and promise the blessing of eternal communion with God and the saints in heaven to such as pay liberally and profess loudly." And H. P. B. wrote to Hurrychand, 30 May, that she was "*officially and personally subject*" to the Swâmi's wishes.¹

Evidently the Swâmi had disapproved of "miracle working" as being much inferior to the study of philosophy and one's innate spiritual powers. Col. Olcott admitted the wisdom of this, but said—"The masses here, like the masses everywhere, are averse to philosophy and hunger after marvels. With politics we have nothing to do, with false religions and spiritual slavery everything . . ."

These letters were published in full in some Indian newspapers—the names of which have not been preserved in the SCRAPBOOK. It is not surprising that the Missionaries had no welcome for the Founders when they arrived in India !

H. P. B. wrote to the *New York Echo*, in June, that the *Indian Spectator* was right when it said that the work of Swâmi Dayânand bore "intimate relation to the work of

¹ H. P. B. to Hurrychand Chintamon in a letter, recently acquired, dated 30 May, 1878.

The Theosophical Society . . . Also that the Swâmi maintained it was now universally acknowledged that the Vedas are the oldest books of antiquity, . . . and they contain nothing but the truth in an unmutilated state. She said that because members of The Theosophical Society were sworn to secrecy and this had led to idle tales being circulated about it, she was glad to proclaim the truth about this movement, an opportunity embraced with alacrity for "unlike our antagonists, the Christians, we are disposed to declare open war and not resort to forgery, intrigue and Machiavelism to accomplish our ends. The Theosophical Society means, if it cannot rescue Christians from modern Christianity, at least to aid in saving the 'heathen' from its influence."

A Dr. G. Bloede issued the taunt that The Society had failed in America and would fail in Europe. H. P. B. replied in the *Religio-Philosophical Journal*, June, that secrecy was no sign of failure, but one object of The Society they were willing to announce publicly: "It is universally known that this most important object, is to antagonise Christianity and especially Jesuitism." As to failure:

"Where The Society counted, three years ago, its members by the dozens, it now counts them by the hundreds and thousands. . . . The Theosophical Institution which now bears the name the "Theosophical Society of the Ârya Samâj of India" being regularly chartered by and affiliated with that great body in the land of the Âryas, will be found one day by the Spiritualists, and all others who claim the right of thinking for themselves, to have been the true friend of intellectual and spiritual liberty,—if not in America, at least in France and other countries, where an infernal priesthood thrusts innocent Spiritualists¹ into prison by the help of a subservient judiciary and the use of perjured testimony, its name will be respected as a pioneer of free thought and an uncompromising enemy of priestly and monkish fraud and despotism." Some of this also found its way into the Indian papers.

¹ J. Leymarie.

Apparently a proposal was discussed, and mentioned in the *New York Sun*, July, that the Society was considering the purchase of land in Brooklyn, New Jersey, on which to build an Âryan temple and house for community purposes, to be controlled by "the native members of the Hindoo Ârya Samâj of The Theosophical Society."¹

At this time Swâmi Dayânand was regarded by the Founders as an "Adept of the Himâlayan Brotherhood." He was announced to the American public as Supreme Chief of the Vedic Section of the Eastern Division of The Theosophical Society ; his rank and learning were outlined. In the metropolis of every country there was to be a principal centre of the Ârya Samâj, "one of the biggest and most beneficent religio-philosophical fraternities ever organised"—as Col. Olcott wrote to the *New York Sun*. He wrote also to the *Indian Spectator* that The Theosophical Society had affiliated with the Ârya Samâj and had accepted Swâmi Dayânand as its supreme religious Teacher, Guide and Ruler. The Theosophical Society prayed for "the establishment of a Universal Brotherhood of Races. They were bound by a pledge of Fellowship to give all, even life, for the cause of Truth and the honor and welfare of a Brother. They turned from the blind bigoted West to India, to the Ârya Samâj and to its venerated Founder for counsel and instruction."

Suggestions were put forward that there should be a member of the Ârya Samâj sent as missionary to the United States to work among the Spiritualists to show phenomena ; and a counter proposition from Hurrychand that the Founders should postpone their departure for India, and there should be a conference of both organisations somewhere midway between India and America, or that the Swâmi should visit England.

All these plans were upset when the full Rules of the Ârya Samâj were received in August. It was seen that the views of the Samâj were too sectarian for The Theosophical

¹ All these quotations are taken from the SCRAPBOOKS.

Society to approve. The situation was hastily revised. Instead of adopting the long and complicated Rules of the Samâj a summarised statement was issued, most of it being a violent attack upon Christianity, embodying the points already mentioned in Col. Olcott's letters to Swâmi Dayânand.

Out of the revision emerged three organisations : (1) The Theosophical Society—the Parent Society ; (2) The Ârya Samâj ; (3) The "link-Society" between them. This "link-Society" had few members and by about 1880 died out as futile. Anyone belonging to that belonged also to the other two, but The Theosophical Society and the Ârya Samâj reverted to separate organisations under their own respective heads.

C. C. Massey wrote in the *Pall Mall Gazette*, October, that the Ârya Samâj, contrary to the assault upon it made by Dr. C. Carter Blake, (for which he was expelled from The Theosophical Society, but rejoined) was not a secret body, but the most active public propaganda in India, perhaps in the world, not excepting the Christian Missionary enterprises "to which no doubt it is bitterly opposed." H. P. B. wrote to Hurrychand explaining her position politically, and evidently in her usual forcible way. These letters, or copies, were later unearthed by the Colonel to show Hodgson during the Coulomb affair, and were interpreted against H. P. B. on the "Russian Spy" accusation. After the exposure of Hurrychand in Bombay, he showed these letters to a member of the Bombay Government, thus arousing suspicions which were never quite allayed. Hurrychand, the Founders learnt, had served as the "political agent" in London of the Gaekwar of Baroda who, in 1875, after alleged attempts to poison the British Resident, had been deposed on the grounds of mismanagement of his State. Hurrychand was expelled both from the Society and the Ârya Samâj, and decamped to England with Rs. 4,000 belonging to the latter body. In England he sowed doubt

and suspicion about the Founders among the members of The Society, and was the originator of the unpleasant "Hermetic Brotherhood of Luxor."¹ Later he was forced to leave England, and seems to have disappeared in the United States after starting the H. B. of L. there.

1879. The Founders met the Swâmi and discussed matters with him, especially the rituals they were still thinking of introducing. The Swâmi wrote to Gen. Doubleday that he would send them, basing them on Âryan Masonry. As time went on the Swâmi became more sectarian, and to this neither Col. Olcott nor Madame Blavatsky could agree. He threatened withdrawal.

1882. In May the Swâmi suddenly and openly attacked the Founders of The Theosophical Society, charging them with being converts to Buddhism, and not to the Vedas. He denied having been a Fellow of The Society; had never had other connection with Theosophists than to consent to be their instructor in the Vedas—though he had never taught them anything; and that The Society had not laid out one pie (about one-twelfth of a penny) in the furtherance of the Vedic cause; this in spite of the monies sent to him from initiation fees, etc. He announced that neither Col. Olcott nor Madame Blavatsky knew anything of Yoga Vidyâ, though they might know a little of mesmerism and the art of clever conjuring. He had earlier affirmed H. P. B.'s Yogic power. He issued a handbill to warn all Ârya Samâjists against any relationship with such "atheists, liars and selfish persons." A careful analysis of the Swâmi's charges is given in *The Theosophist* by one of the Hindu Founders of the Parent Society (the Master Jupiter); also Col. Olcott's exhaustive reply, giving a full account of what had actually occurred. The outcome was a total severance of the two organisations.

There is an unfinished autobiography of Swâmi Dayâ-nand in *The Theosophist*, October 1879-80. He was a learned,

¹ Not to be confused with the Occult "Brotherhood of Luxor."

powerful and provocative man and an energetic reformer. He was anxious to restore the authority of the Vedas, challenged conventional interpretations of them, and forced orthodox Pandits to discuss his challenges. He stirred many thousands of Indians from indifference to active patriotism. He was an ardent educationist and advocate of the freedom of women from certain disabilities, and promoted widow remarriage.

After a strenuous life, he left a great record of reform, and a shining memory in India. Born 1824, died 1883.

IN INDIA

"Our Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country, we but obeyed Their wishes."
—H. P. B.

"The Society is composed of *three sections*. The highest or First Section is composed exclusively of proficient or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them."

—Rules and By-Laws of The Theosophical Society or Universal Brotherhood. 1879.

1879—1884

THE voyage across the Atlantic was uneventful, but a fog in the English Channel delayed the arrival of the party. They were met at Fenchurch St. Station, Lond., by Dr. Billing. H. P. B. and Col. Olcott were given charming hospitality by him and Mrs. Billing at their house in Norwood Park. Here they became at once the centre of their many friends and correspondents—among them C. C. Massey, Stainton Moses, Dr. G. Wyld and A. R. Wallace, also several Hindu law students to whom H. P. B. gave special attention, and whose initiation into The Society was regarded by the Colonel as the first step which united the London Theosophical Society with "The Lodge."¹ H. P. B. made them life-members of The Society, "by order of Council." Nothing more was heard of them. A meeting of the British Theosophical Society was held, 5 January, at which H. P. B. and Col. Olcott explained their policy and the relations of The Society with the Ârya Samâj. An election of Officers

¹ This title given to the Great White Brotherhood, meant also one or more of the rank of "Adept-Brother."

was held when, in addition to those already holding office, Dr. Wyld and Dr. Billing¹ were elected Vice-Presidents.

The Colonel, Dr. Billing and Wimbridge had gone, 6 January, to enquire about steamers, and while walking in a fog down Cannon Street, all three saw one of the Elder Brethren. When they returned to Norwood H. P. B. and Mrs. Billing told them of the visit of this Elder Brother during their absence. One evening Massey and Stainton Moses dined with them, and afterwards H. P. B. explained the problem of her dual nature and the law which it illustrated. Unfortunately no record has been kept of this explanation. While in London the Colonel bought a new phonograph. He had for it some of the early type of tinfoil records of the voices of H. P. B., Judge, himself and others—giving messages to India. Unhappily the tinfoil records became almost flattened out and could not afterwards be received on to wax cylinders, so the record of H. P. B.'s voice was lost. These records were loaned out frequently in India, sometimes for Masonic festivals !

On 17 January Col. Olcott sent to America what he called Foreign Order, No. 1 :

"By virtue of the authority vested in me, I hereby designate and assign the following named Fellows of The Theosophical Society to perform the duties of the offices respectively named, with full power,

President, ad interim, Fellow Major-Gen. Abner Doubleday, U.S.A. ; *Corresponding Secretary, ad interim*, Fellow David A. Curtis ;² *Treasurer*, Fellow George Valentine Maynard ; *The Recording Secretary*, Fellow W. Q. J., will officially notify them of this order, and after consultation with

¹ He presently turned against The Society. Mrs. Billing had been for many years a well-known American physical medium, and her spirit guide was known as "Ski." Through this guide, who claimed to be a messenger of the Masters, messages were given and phenomena performed during their stay.

² Curtis was the journalist who had made witty fun of the Founders in the New York newspapers.

Fellow Doubleday, call an early meeting of the Society's officers to carry out certain instructions which that gentleman has received, among which are a change of the pass-words.

By authority of the :. ¹ H. S. Olcott, President, T. S."²

This instruction was that the work of The Society should be carried on pending whatever decisions should be arrived at in India, which were to be entirely at the discretion of the two Founders.

H. P. B., the Colonel and Wimbridge left London on the evening of 17 January and, with Miss Bates, embarked on the 18th on the "Speke Hall"—a narrow, uncomfortable vessel, but they could not afford anything better. Though they sailed at dawn, yet it was 3 p.m. before they got anything to eat. Luckily they had some bread and butter left in their basket. H. P. B. "pervaded the saloon with her impiety and dazzled with her musical talent." One of the passengers was Ross Scott, a young Judge in the Indian Civil Service, who, after long talks with them, joined The Society and was initiated during the voyage.

At Malta they went ashore and sent a cablegram to Hurrychand, which depleted their small resources. "The Venerable Tuitit Bey passing near the [Suez] Canal sends greeting" wrote Col. Olcott in his *Diary*, 3 February.

The party sat up on the night of the 16th till they sighted the lights of Bombay. Next morning Mûlji Thackersey, Shyâmji Krishnavarma³ and others, at once came on board to greet them. Hurrychand they missed, so they went on to their bungalow. Col. Olcott had written to Hurrychand from New York to engage for them a small clean house in the

¹ These three dots are used throughout the *Diary* to indicate "The Lodge."

² This "Order" is taken verbatim from the *Diary*. See also *Old Diary Leaves*, II, p. 8.

³ To whom H. P. B. and Col. Olcott had written from New York, strongly objecting to the terms under which he was to assist Prof. (Sir) Monier Williams, the Orientalist. These letters have just been presented to the Archives.

Indian quarter, and as few servants as were indispensable, since they did not wish "to waste a penny on luxuries." The small house belonged to Hurrichand, who had a large photographic studio in the same compound, in which a reception in their honour was given next day. They made speeches, and were enchanted with the warmth of their welcome. As the whole Indian Press had announced their arrival, visitors poured in upon them—heads of Government departments, Editors of influential newspapers, noted Professors in the Colleges, some British, and Hindus and Parsis by the room-full. They visited Indian homes, and presented prizes at schools. A special performance of the Râmâyana was given in their honour. It began at 9 p.m. and was still in full swing when they left at 2.45 next morning.

The Colonel discussed with Indian business men the possibilities of becoming an agent for Indian products—Poona figurines, tiger skins and perfumes—for the United States. He wrote to Colgate and Co. to advise having their oils and essences made in India, and to Dr. Billing about the introduction of his disinfectant. For about two years these commercial efforts went on, for funds were a serious matter to the small household, especially as financial aid from previous business ventures in the United States had failed. When H. P. B.'s articles and stories for Russian papers began to pay again, and *The Theosophist* was firmly established, these brought in enough for their modest needs, and the business activities gradually ceased.

At the end of their first week came the reckoning with Hurrichand. To their dismay they found that there was reason in his efforts to prevent them from coming. He had diverted to his own pockets the whole of the funds, over Rs. 600, sent for the Ârya Samâj. A clamour arose among Hurrichand's Ârya Samâjist colleagues, and H. P. B. compelled him to promise restitution. After some unhappy interviews the money was remitted to the Samâj. They found that he had charged them heavily for all the hospitality

and welcome. They were deeply chagrined, and set about finding a new home.

On 25 February began a correspondence with A. P. Sinnett, the well-known editor of India's then most influential newspaper, *The Pioneer*, and who had the confidence and respect of the chief Government officials. Mr. Sinnett was already interested in mediumistic phenomena, but sought further light upon his experiences. He was willing to give fair notices in his newspaper of The Society's mission, and invited correspondence.

As H. P. B. had been annoyed at slighting remarks made in a Bombay newspaper about Col. Olcott, she replied in a very strong, not very wisely worded letter in the *Indian Spectator*, 2 March 1879, laid herself open to misunderstanding and angry retort, and thus set going some of those causes which reperculated so violently upon her a few years afterwards. It is as well to repeat her words in order to understand how deeply they would annoy: "... India owes to the British Government its educational system, its slow but sure progress, its security . . . to Christianity it owes nothing—but the Mutiny . . . Christianity should beware of aggressiveness—there are 64,000 mistakes in the Bible . . ."

On 7 March the party moved into another bungalow,—108, Girgaum Back Road, a modest home, sparsely furnished. Here, in the evenings, a large number of people frequently gathered to discuss history, philosophy and religion. They went to a lecture and had their feelings shocked when the lecturer, before speaking, offered a prayer to "God." When K. R. Cama, the celebrated Parsi Orientalist came to see him, the Colonel broached to him the idea of a "Parsi Section of The Theosophical Society." A notable visitor and warm friend was J. Sakharâm Gadgil, L.L.B., later a Judge in Baroda—who was most helpful in explaining India and her sacred literature to him. There were others, men of ability and learning, who seemed ready and eager to help.

But in those days any such close fraternisation with Indians, however exalted their station, was distrusted. Indians themselves dropped out here and there at a hint that their posts might be uncertain because of their connection with such a Society—suspected of political activities, despite all disclaimers. A paper belonging to the Presbyterian Marathi Mission libelled them, and retracted upon threatened legal proceedings. But the Founders were happy, despite all troubles, especially Col. Olcott who never ceased to love the country of his adoption. They had much compensation in the constant indications of the Masters' interest in their efforts.

In some trepidation the Colonel prepared for his first public lecture in India. It was given in the Framji Cowasji Hall, 23 March. H. P. B., Wimbridge and Miss Bates were on the platform with him. His subject was "The Theosophical Society and its Aims." He said that the first clause in the Bye-Laws affirmed that the objects of The Society were to obtain a knowledge of all the whole range of natural phenomena, and of everything that concerned man and his surroundings. He thought that the spiritual teacher would in due course appear, who would help India to awaken. The meeting was a huge success, the hall was crowded. The lecture created a great impression, and the Colonel was deeply affected by the friendliness of his reception. The Press gave his speech wide publicity. It was new to Indians to hear a foreigner extoll their religions and urge them to evolve their own leaders. Many of the papers were pessimistic, and said there was little use talking to Indians of regeneration ; but most welcomed eagerly the call to all Indians to make common cause for the spiritual regeneration of their country.

Next day the Colonel began framing and discussing with others new Rules, and arranging a new Council of The Society, since the rest of the early members were so far away it was impossible to transact business with them.

H. P. B.'s ability to produce phenomena had, of course, been much bruited abroad, and various demonstrations had already occurred, the most important of which happened in March, when H. P. B., taking with her only Mûlji Thackersey, drove off to a secluded bungalow in a beautiful garden where she entered alone. She told Mûlji afterwards that she had private business with the great Occultists who inhabited it. Though he tried, Mûlji could not again find the bungalow.

Colonel Olcott began to write for the papers, his first article being on Theosophical Thaumaturgy, in the *Bombay Gazette*. The first of that wonderful collection of valuable books which now forms the Adyar Library was begun in March, when Shankar Pandurang presented a copy of his translation of the *Rig Veda* to The Society.

On 4 April, H.P.B., Col. Olcott and Mûlji set out upon an adventurous journey to the Karli Caves, where they were to make still other contacts with the Elder Brethren, or Their agents. It was upon the incidents of this journey that H. P. B. wove and embroidered with such effect the stories to be found in her delightful book, *Caves and Jungles of Hindusthan*. They were instructed to go to Rajputâna and there receive the answer to certain questions the Colonel had asked.¹

Arrangements were made to meet Swâmi Dayânand in the North, so H. P. B. and Col. Olcott started out on 11 April to visit Rajputâna, as had been directed. Mûlji accompanied them as interpreter. They went first to Allahâbâd, and were met by one of Swâmi Dayânand's disciples, who gave them scant welcome and discouragingly said little could be done in the North-West Provinces, as the people were so wedded to their idols. They went on to Cawnpore, where Ross Scott was stationed. With him they visited

¹ The story of this visit is to be found in *Old Diary Leaves*, Vol. II, p. 46, et seq. The telegram received in answer to the note flung out of the window of the train on the way back, is still in the *Diary* for 1879.

Yogis and sought "wonders," but found little more than amusing, if at times uncomfortable, expeditions. In Bhurtpore they were hospitably received by the State in the person of the Dewân, as the Mahârâja was absent. They felt themselves to be in the very heart of the country where their own Master had ruled in the past, and of which race He still wears the stately type of body. On the night of 19 April Col. Olcott received the promised answer to his request, which had been that he might be allowed to go, as H. P. B. had done, and live with the Masters. The reply was that the surest way to Them, for a member, was through faithful work in The Theosophical Society. At Jeypore they had the unpleasant experience of finding that a police officer was watching them. On protesting to the Political Agent they were graciously treated—but the detective remained. The Colonel and Mûlji had an audience of the Râja, who invited them to his palace. They moved in next day, but found their quarters empty, dusty, neglected, and spent an uncomfortable night. In the morning the Râja turned them out, without explanation; but probably he feared the rumours that they were suspected. On complaint to the Agent, he was courteous, and provided them with carriages and elephants to visit Amber. They visited other chiefs and were visited by influential Hindus, who discussed philosophy and The Society with them. Having decided to go to Sahâranpur to meet Swâmi Dayânand, they arrived there on 29 April, and were made welcome by the local Samâj members. Two days later the Swâmi arrived and they were impressed by his learning, dignity and vigour. Together they discussed with him Nirvâna and Moksha (Liberation) and God, in ways to which they could take no exception.

They talked over with the Swâmi the new Rules of The Theosophical Society, and he accepted a place on the Council. He gave the Colonel full proxy powers, explained spiritualistic phenomena in the same way as did H. P. B., in whose

demonstrations he was deeply interested, and approved the Sectarian sections of The Society. On the 3rd, they went with the Swâmi to Meerut, and on the way discussed with him about making three Masonic degrees for the First Section of The Theosophical Society. He promised to prepare these, and to assist him they agreed to send him the "Sat Bhai" rituals.

They were welcomed at Meerut, housed elegantly and well cared for. To a large audience, Col. Olcott showed how necessary for their mutual physical and spiritual welfare was a better understanding between the East and the West. Mûlji translated, and the Swâmi gave an address.

The Founders departed for Bombay, the detective still with them. On arrival, H. P. B. faced him, and told him what she thought of him. They drove straight to the U. S. Consul to explain. He was indignant, and promised to ask an explanation. Subsequently, the Colonel saw a letter from the Foreign Secretary admitting that the Government had caused them to be watched. Col. Olcott urged the Consul to demand that he and H. P. B. should receive a free passport over India.

A friendly letter offering sympathy and support was received from S. K. Ghose, Editor of the important *Amrita Bazar Patrika*, Calcutta. He remained a life-long friend, being deeply interested in the Founders' defence and interpretation of India's sacred Scriptures.

On 13 May, the General Council met, and, on the Swâmi's recommendation, expelled Hurrychand. As the editor of the Missionary paper *Dnyanodaya* was present at a meeting held next day, the Colonel challenged him to come forward and substantiate his libel against them. There was a lively scene, H. P. B. taking part. The President instructed his solicitor to demand satisfaction. H. P. B. wrote an indignant letter to the *Times of India* protesting against Col. Olcott being called a "secret detective," and herself a Princess and Baroness—titles she had forfeited. The

Colonel pointed out that the offending paragraphs, which various papers had copied from an obscure English journal, contained ten lies, ten insults and ten calumnies, and was a malicious fabrication from beginning to end. Full apologies were made by all the papers concerned.

In addition to his many activities, Col. Olcott began writing contract letters for the *New York Sun*, his subject being conditions in India. H. P. B. wrote incessantly articles and stories in Russian. She began 23 May to sketch out a new book on Theosophy. At first it was intended to be a revised edition of *Isis*, and the Colonel helped with a Preface, which was not used. For years the MS. was slowly shaped, to appear in 1888 as the famous *Secret Doctrine*.¹ They had also the notion of bringing out a series of Oriental books on Buddhism, etc., which they intended to make into "a Theosophical Society Library." This was the beginning of the first Theosophical Publishing House—still flourishing at Adyar. The Colonel was making sales of *Isis Unveiled* and of copies of his Inaugural Address.

As both Col. Olcott and H. P. B. were still troubled by Government suspicions about their intentions, he interviewed the Government Chief Secretary, who advised him to go to Poona to call upon the Governor, Sir Richard Temple. The American Consul when told of this, offered to lend him a proper coat and vest for the interview! The Chief Secretary also said the Government would help Col. Olcott to make trade reports to the U. S.

Both the Founders, and especially H. P. B., had for years been dealing with an immense correspondence, and both worked endlessly to cope with it. They decided therefore, to start a magazine and call it *The Theosophist*. The Society had no money, but that did not deter them. They would accept subscriptions only in advance, and thus incur no debts. Col. Olcott produced a prospectus, in which he

¹ How this classical book was written is told in the new Adyar Edition, 1938.

explained that the rapid growth of The Society necessitated a journal. In America it had been easy to secure Press publicity, but in India it was different. The Theosophical Society wished to explore the secret wisdom hidden under the myths of antiquity. Such a journal as they proposed would be a channel for Indian Oriental scholars, and they hoped for the co-operation in their scheme of Eastern and Western Orientalists. There were Western F. T. S. who would contribute, eminent literary and scientific men, authors, journalists and professors ; also distinguished Buddhists in Ceylon, such as Sumangala, the Prince High Priest of the Island, and the famous Mohattiwatte (or Megituwatte). They would abstain from politics.

Night after night till 2 a.m. they worked at articles for the first number ; and on one evening the Master M. visited them physically to talk it over, and give suggestions. They advertised widely and wrote to everybody, and subscriptions began to come in, as well as promises of help. Wimbridge made the design for the cover, but printing in India had not in those days reached its present excellence, so it was not a success on the first issue. All this work meant that more rooms were needed, so a bungalow next door was taken.

From the names of visitors and correspondents recorded in Col. Olcott's *Diary*, it is clear how great an impression these two pioneers made in India. Both British and Indians did them honour, despite any official suspicion there might be as to the nature of their mission. One joined in July whose name is often met with in the next few years, Damodar K. Mavalankar. The Colonel began to arrange evening lectures on scientific subjects at their own place, and these were well attended. A donation of Rs. 200 from the Mahârâni of Cossim Bazaar heartened them ; but some Râjas wrote that owing to Government pressure they could not undertake any correspondence with The Society.

In August a letter came from Madame Coulomb, then in Ceylon, saying that there was great excitement in the Island about the Founders, and that a fund was being raised to cover the expenses of a visit from them. She sent a copy of the *Ceylon Times*, 5 June, in which appeared a letter from herself, defending H. P. B. against ill-natured attack. She wrote that she and her husband were in doleful straits, and would like to come to Bombay to find some sort of situation. H. P. B. told Col. Olcott that Mme Coulomb had been kind to her in Cairo, after the blowing up of her steamer in the Piræus. They agreed that in common gratitude the Coulombs must be helped.

Col. Olcott gave an address, 14 September, to the Bombay Ârya Samâj, on "The Useful Arts." He arranged for a clever young Indian to exhibit a model steam engine of his own manufacture, as an example of what could be done in the country. Though both the Founders were so busy yet the Colonel was studying Patanjali's Yoga Philosophy, for he was deeply interested in "Yoga Vidyâ." When time permitted both he and H. P. B. took lessons in Hindi.

The magazine was ready to appear, but on the morning of the 28 September (Sunday), they had to get up at 5.30 to seek out the printer and make certain changes requested over-night by one of the Masters. Very eagerly they awaited the first bundles of *The Theosophist*, 400 copies of which were delivered ready for its birthday on 1st October—"a 32-page, royal 4to, monthly journal, of great merit—the organ of The Theosophical Society . . . received from the printer. Welcome Stranger."¹ It was entitled: "OM, THE THEOSOPHIST, a Monthly Journal devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. BLAVATSKY, under the auspices of The Theosophical Society." In the morning all were busy "pasting and directing the wrappers; making city and country lists; sending out peons to deliver in the city; receiving congratulations, taking new subscrip-

¹ *Diary*, 30 September, 1879.

tions. . . . Fiat Lux : Fiat Lux." Favourable opinions on the Journal were expressed throughout the country and congratulations poured in.

A splendid reception was arranged for their party by the Jain community, 4 October, at which Col. Olcott explained the influences that in the West had "de-spiritualised religion," and the necessity to lay Eastern ideas before the world. Another Jain organisation invited him to speak on the killing of animals. To a packed audience he stressed the One Life in all, the "true Brotherhood of Humanity" with all creatures, and decried all forms of torture.

Before long *The Theosophist* office was transferred to the second bungalow, where the Library was also housed. They borrowed some of the furniture for it, and were given presents to make it more habitable. By 30 October they had 381 registered subscribers for the magazine, and decided to print 750 copies for the next issue, for which they had more material than space.

On 23 November a meeting was convened in their own Hall to inaugurate an Âryan Temperance Society. It seemed a shame to Col. Olcott that leading Hindus and Parsis should be indifferent to the spread of intemperance in India, and leave it to missionaries to carry out alone any counter movement.

But the special interest was the preparation for the Fourth Anniversary of The Society, which was celebrated 29 November—so different from that of the First in 1876, in Mott Memorial Hall, New York, when the few members held a private meeting. The publicity they had received in India seemed to justify a change of policy.

They decided to celebrate three events : The Society's Fourth Anniversary, the founding of *The Theosophist*, and the opening of the Library. For illumination they had lamps and lanterns, carpets were spread, 400 chairs placed, a band of 20 performers, and a display of Indian goods—the first Swadeshi exhibition. There were a few English guests and

about 500 Indians. Speeches were made by K. T. Telang (the Orientalist), Col. Olcott and others.

During these busy months there had been constant correspondence with Mr. and Mrs. Sinnett, who invited the Founders to visit Allahabâd as their guests. Evidently they could not afford to travel first class, for the *Diary* records that sleeping was difficult on hard wooden seats, but they took a camp bed for H. P. B. Damodar went with them. They reached Allahabâd, 5 December, and were met by Mr. Sinnett's barouche and pair, with coachman and two syces (grooms). They thoroughly enjoyed their hosts' spacious comfortable bungalow. Many English people called upon them, among them A. O. Hume, Member of the Revenue Board, N. W. P. and former Secretary to the Governor. Mrs. Alice Gordon came to spend the day. She, with her husband, Lt. Col. W. Gordon, had recently joined and he was made a Councillor. In 1883 he was described by the Master K. H. as "a loyal friend and trustworthy ally." The Founders went into the city to meet Hindus, and to discuss religious matters. The President gave a public lecture at Mayo Hall on "Theosophy and its Relation to India." Hume took the chair and gave a charming little speech.

Accompanied by the Sinnetts and others the party went to Benares 15 December, and were invited to be the guests of the Mahârâja of Vizianagram, in a small palace in a lovely garden. Swâmi Dayânand was there to greet them. In the evening H. P. B. and Sinnett argued hotly on phenomena. Sinnett contended that she should use her psychic force, of which she could expend only a given amount, for doing phenomena for men of science, under test conditions. As she had given a Professor of Physical Science at Allahabâd a carefully arranged test, at the end of which he declared her a trickster, she was in no mood to concede Sinnett's point.

They visited Mâ-ji, a learned Yoginî, who lived in a cave on the banks of the Ganges about two miles from

Benares, where she had inherited a house and an extensive and valuable Sanskrit Library. She paid them a return visit, a rare honour, and alleged that the real H. P. B. was a Southern Hindu, who had taken this incarnation to carry Eastern Philosophy to the West. She revealed that she was also a pupil of the same Master as themselves.

On 17 December a meeting of the small General Council was held at the Palace of H. H. the Mahârāja of Vizianagram, at which H. P. B., Col. Olcott and Swâmi Dayânand were present. The Rules of The Theosophical Society or Universal Brotherhood were revised. Two days later the Colonel addressed a large audience in the Town Hall, his subject being "The Material and Spiritual Needs of India." He illustrated his talk by showing, from specimens he had bought in the bazaar, how deteriorated were the beautiful ancient arts of India. He urged their revival.

The Literary Society of Benares convened a meeting, and with stately courtesy the Pandits assembled did honour to the man and the Society which so openly took interest in Sanskrit Literature and Indian Philosophy. As a result of Col. Olcott's speech the Pandits agreed to form a Philological Committee, in order to meet the need of an indigenous nomenclature for technical foreign words coming into use.

The Principal of the Benares College was the learned Prof. G. Thibaut, deeply versed in Sanskrit. Visits with him were exchanged, and he found that H. P. B. could make clear some knotty points in the Sâṅkhya philosophy that had baffled great scholars. In the evenings a company of guests, including the Swâmi, gathered to discuss the Siddhis (psychic powers) which most, the learned Pandits included, declared were no longer cultivated, whatever may have been done in ancient days. This was too much for H. P. B.; she caused a shower of red roses to fall from the ceiling into their midst.

The party left for Allahabâd, 22 December, to stay again with the Sinnetts. The President spoke to Indians

at the Allahabâd Institute on "Ancient Âryavârt and Modern India," and H. P. B. was moved to make a short speech, "compact and good." On the 26th they initiated into The Society both Mr. and Mrs. Sinnett, at which ceremony the voice of an Elder Brother was heard welcoming them. The Sinnetts gave them a dinner party to meet the chief European officials. Prof. Adityarâm Bhattâcharya most orthodox of Brahmans, and famous Sanskritist, joined The Society. Another visitor was Mr. Syed Mahmood, a scholar whose family had great influence among Mahommadans. So much did the President feel that every cause was the cause of The Society, that when the Director of Agriculture, N. W. P., came to stay with the Sinnetts, he had an animated talk with him on that subject, and the President felt he had "effected an important alliance between The Theosophical Society and Government for the improvement of Indian agriculture."

Having found that a train leaving on the 31st was fitted with cushions, the party left that night for Bombay. As they rode through India in the dark they thought of the previous year when they were on the Atlantic, looking eagerly forward to India; and though the year had opened with clouds, treachery and disappointment, it ended big with promise for the future. The President closed an eventful year with this vow: "Masters and Brothers! my soul and strength are vowed to the holy cause of HUMANITY."

1880

The first formal meeting in India of The Theosophical Society was held, 4 January, in the Library at the Bombay Headquarters. The bookcases were well filled, the table was covered with journals, maps and diplomas hung on the walls; there were a platform for the speaker, a fine carved Presidential chair, a table and a bell. Col. Olcott was in evening dress, and wore a "presidential cap" which H. P. B.

had made for him, Three candidates were impressively initiated.

The appearance of *The Theosophist* had only added to the Founders' work instead of lessening it, also to their correspondence. But to their satisfaction it began to pay its way. The Masters regarded *The Theosophist* as Their journal and wrote : " If we wanted anything about our lives and work to be known is not the *Theosophist* . . . open to us ? " ¹ A further relief was the news that H. P. B. was to be well paid, at the rate of 50 Roubles (£5) per page for her *Caves and Jungles of Hindusthan* stories, which " made her famous throughout the length and breadth of Russia."

The President gave a course of weekly lectures in the Library to the members, on Mesmerism, Psychometry, Crystal reading and allied subjects, with experimental illustrations. He held the view that Mesmerism was the alphabet of the Indian secret Yogic science, and induced the clairvoyant vision by means of which the inner laws of the Universe could be studied.

Neither Col. Olcott nor H. P. B. spared themselves, despite the climate. When visitors claimed their time throughout the day, they sat up till 2 or 4 a.m. to get through their many tasks. Of course their health suffered, but they paid little attention to that. Sometimes to get coolness and fresh air they would take a midnight drive.

On 5 February a meeting of the Council was held, when those present were : The President, H. P. B., Deshmukh, Seervai, Wimbridge and Damodar. Deshmukh was elected a Vice-President, and Damodar, Assistant Recording Secretary, in addition to W. Q. Judge. On the 15th, the anniversary of their arrival in India, the Founders looked back and saw The Theosophical Society as stronger than they had dared to hope, and with a splendid future stretching before it. " We have done some good, and will do far more.

¹ *The Mahâtma Letters*, p. 260.

Ah ! India, thou stricken land, thou needest all the help that the least of thy well-wishers can give thee. Well, so be it ; a wise hand guides the helm." ¹ In January Baron J. du Potet, the great French mesmerist, joined The Society and was made a Vice-President.

The revised Rules were brought up for consideration at a meeting of The Society held on the 26th and 28th February, and were ratified by the Council—to which body the President was adding members chosen not only from India, but from many other countries. This international Council was the forerunner of the later General Council which consists of officers of the Society and General Secretaries, ex-officio, with some Additional Members.

The President instituted a Medal of Honour, made of pure silver and suitably engraved, which was to be awarded annually to the Indian author of the best essay upon any subject connected with their ancient religions, philosophies or sciences, preferably the occult or mystical branch of science as known and practised by the ancients. He appointed a committee of four Indians as judges—one each in Bombay, Madras, Poona and Calcutta. The essays sent in were not found worthy of the distinction, so the idea went into abeyance till 1883, when the Subba Row Medal was established and ever since has been awarded fairly regularly to leading Theosophical writers.

Several times Col. Olcott had been struck by the fact that Europeans in positions of authority seemed to know so little of the Indians. He brought them together whenever possible. Mrs. Francis Murray, wife of Col. Murray, Chief of Artillery, came to dine with them when on her way to England in March, and was initiated into The Society. The President called upon several of the Indian members to make short speeches, and also to send messages by her to the London Branch. She admitted her astonishment and delight to find so much culture and intelligence among them,

¹ *Diary*, February, 1880.

for in her eighteen years in India she had never spoken to any Indian but her servants.

The first lecture expressive of the second Object of The Society, was given by K. N. Seervai on "The Spiritual Science of the Zoroastrians." On 9 March an extra meeting was held to initiate Khan Bahadur N. D. Khandalavala. On the 18th came a "severe and scornful" letter from Swâmi Dayânand, returning his diploma and ordering that his name be taken from the roll, and relations with him became unsatisfactory and strained. At the end of the month M. and Mme Coulomb arrived and were invited to stay until they procured employment. Col. Olcott found Coulomb a post in a cotton mill, but he soon lost it owing to his quick temper, though he was a good mechanic. As Mme Coulomb was practical and hard-working, she was entrusted with the housekeeping. Both joined The Society.

M. Leymarie wrote from France sending the names of fourteen new members—among them those of C. Flammarion, the astronomer, Baron Spedalieri, an erudite Kabalist and pupil of Eliphas Lévi, and Eugene Nus the writer. The President asked Leymarie to form a Branch of The Theosophical Society, to include the adherents of Kardec, Eliphas Lévi and du Potet. In April a Charter was sent to Corfu to regularise the Ionian Theosophical Society.

At a Council meeting held on 7 April, a list of Vice-Presidents, Councillors and Secretaries was completed. On the 18th and 25th meetings were held to organise a Bombay Branch and elect officers. It was named the Bombay Theosophical Society, which was the customary way of naming Branches in those days. The Charter was delivered to the Branch on 2 May, at which meeting Tookarâm Tatya was initiated. He was a well-known, affluent business man, and was always generous in his assistance to The Society, and especially aided in the publication of books. The Bombay Branch was given jurisdiction over Theosophic affairs throughout

the Bombay Presidency. This was done to relieve the "Executive Officers of the Parent Society" because of the increasing demands upon their time. It was the incipient idea of Federations within Sections. On the 17th, H. P. B., as Corresponding Secretary, wrote to General Doubleday notifying him that he had been "elected as a Vice-President." His position as President *pro-tem*. came therefore to an end. By this time *The Theosophist* was being sent to 177 towns in India and to 55 places abroad, including : England, 11 ; U. S. A. 16 ; Ceylon, 6 ; and to Russia, Norway, Greece, France, the Philippines, Australia, etc.

In April the Founders received "orders" to go to Ceylon to organise a Branch. They had been in constant correspondence with Sumangala, and J. R. de Silva, the first lay member of The Society in Ceylon, who had joined by correspondence in 1877. After working hard to leave enough material ready for *The Theosophist*, the party set off on 7 May. It was composed of the two Founders, E. Wimbridge, Damodar, two other Hindus, and two Parsis ; these latter went as Delegates from the Bombay Branch to the Buddhists, carrying fraternal greetings to show the tolerance of The Society in religious matters. On arrival in Colombo they were met by J. R. de Silva and Megituwatte, who was the brilliant and powerful champion of Buddhism, a fearless debater, and leader of the revival of Buddhism in Ceylon. H. P. B. had sent him a presentation copy of *Isis Unveiled* when it first appeared, and he was now on the General Council of The Society. The party disembarked at Galle on 17 May. H.P.B. had shown some phenomena on board, and the story of this at once flew abroad and increased the enthusiasm and tumult of their reception. At the house of their hostess priests received and blessed them, gifts were showered upon them, and a multitude crowded about them. H. P. B. repeated twice the phenomena of causing names to appear on handkerchiefs, and the excitement was intense, and increased

throughout the tour. As they went along the most pious and revered ladies came in their richest attire to show their respect for her.

The President was advised to send invitations to the Europeans and Burghers (half-Dutch, half-Sinhalese) to join in forming a Branch of The Theosophical Society. They replied that they were Christians, and wished to have nothing to do either with Theosophy or Buddhism. He gave his first public lecture on the 22nd, stating the aims of The Theosophical Society, to which a packed audience listened in deep silence.

In the temple, 25 May, and in the presence of their priest-friend Bulâtagama, a great crowd witnessed H. P. B. and Col. Olcott take "Pansil"—a formal acceptance of the Five chief Precepts of the Buddha—thus acknowledging themselves as Buddhists, to the immense pleasure of the public. The Colonel was careful to write: "Our Buddhism was that of the Master Adept Gautama Buddha, which was identically the Wisdom Religion of the Âryan Upanishads, and the soul of all the ancient world-faiths. Our Buddhism was, in a word, a philosophy, not a creed."

While they were in Galle, a steamer carrying the King of Siam and his suite came into the harbour. His ambassador called upon H. P. B. and the President, and arranged that the King should become a member of The Theosophical Society.¹

The Galle Theosophical Society was formed on 25 May. Donations began to come in for a Buddhist Publication Fund. From Galle the party went slowly northward and were met right royally by monks and laymen alike, involving long processions and addresses to the large crowds. And so to Colombo, where Sumangala awaited them, and the crowds were greater than ever. The newspapers were full of stories about them. The Christians were not pleased, for Col. Olcott's chief objective was to arouse the Buddhists

¹ His signed photograph is still in the Archives.

and induce them to reaffirm the splendour and beauty of their own religion. He lectured on "Theosophy and Buddhism."

Struck by the fact that the education of Buddhist children was entirely in the hands of missionaries, Col. Olcott began at once to appeal to the Buddhists to take the matter up. A Colombo Theosophical Society was organised, also a Buddhist Section; and, as priests may not mingle on equal terms with laymen, this was to have two divisions, one for priests and one for the public. At Kandy they had a magnificent reception, chiefs temporal and chiefs ecclesiastical showing them every honour. Missionaries had preached bitterly against them and their views, but a great crowd packed the hall for the President's lecture on "The Life of the Buddha and Its Lessons." The Kandy Theosophical Society was organised. An unusual and high honour was conferred upon the party by admitting them to a special exhibition of "the Tooth" relic.

Col. Olcott received a challenge to debate the Christian religion. It was difficult to find an opponent, till at last an unordained man with heterodox views was rather insultingly offered. An odd sort of meeting was arranged, at which each party refused the nominee of the other to be chairman. Finally the Colonel took charge of the situation, explained what had occurred, and then closed the meeting amid the applause of the Buddhists. On the way back to Galle many members were initiated and further Branches organised, to the accompaniment of the same splendid receptions.

At Galle Mrs. Cecilia Dias Ilangakoon was a generous benefactor. She caused to be prepared a valuable set of the *Tripitaka*¹ for the Adyar Library. The Colonel made it his business in the interests of Brotherhood to bring about a kindlier feeling between the two main Buddhist groups—the

¹ *Tripitaka* means "Three Baskets." 1. The Basket of Discipline, including the Life of the Buddha, and the Rules for the Priesthood; 2. The Basket of Discourses, containing His Teachings; 3. The Basket of Abhidhamma, concerning the Four Ultimate Things: (a) Consciousness, (b) Mental Properties, (c) Matter, (d) The Universe.

Siam and the Amarapura; the priests of the former receive ordination from Siam and the latter from Burma. There is no doctrinal division between them.

On 5 July the President held a Convention of the newly formed Branches—Kandy, Colombo, Panadure, Bentoba, Galle and Mâtara; the seventh Branch was formed a few days later at Welitara. By this time every priest of influence had joined The Theosophical Society and also the Buddhist League to promote unity.

A great farewell was given them on 13 July, when the party left Ceylon, after nearly two months of strenuous work, especially on the part of the President, upon whose health the strain had told. On arriving back in Bombay they heard of the passing of Mûlji Thackersey, and greatly regretted his loss. In the little household they found Miss Bates and Mme Coulomb at loggerheads, and unfortunately the difficulties were discussed at length in the newspapers. It ended in Wimbridge taking the part of Miss Bates and both leaving. Wimbridge set up a successful business in Bombay and Miss Bates disappeared, after her resignation was demanded and given.

The Bombay Branch had grown apathetic during their absence and had to be revived, though it had taken an active interest in the household troubles. The Master gave the Founders advice as to how to deal with the situation. This was the first of many lessons in The Society of the advisability of not allowing personal problems to outweigh allegiance to ideals.

On 27 August H. P. B. and Col. Olcott went to Simla to stay with Mr. and Mrs. Sinnett. They paused at Meerut to visit Swâmi Dayânand, and found him much changed. They had long arguments with him about his belief in a "personal God." The Colonel lectured on "The Theosophical Society and the Ârya Samâj, their Rules and Mutual Relations." It was agreed that neither Society should be held responsible for the views of the other.

Ever sensitive to the opinion of Society and especially here at Simla in the heart of the powerful Anglo-Indian¹ community, Sinnett advised the Founders to have a holiday and to say nothing about The Theosophical Society or Theosophy. They were much sought after and entertained. The Sinnetts and the Humes gave dinner parties for them; as did the Director General of the P. O. in India—at which were present the Secretaries of the Home and Foreign Departments, and other Civil and Military authorities. Mr. Sinnett and H. P. B. attended the Simla Fine Arts Society's Annual Exhibition, at which H. P. B. had an interview with Major Henderson, who expressed a desire to join The Society. He was Chief of Police, and had been responsible for the espionage set over the Founders. He came frequently to see H. P. B., and was deeply interested in her phenomena.

On 3 October the Sinnetts arranged a picnic, at which H.P.B., performed the famous duplication of a tea-cup² which was dug up out of the earth by Major Henderson. He declared he was willing to join The Society if H. P. B. would produce his diploma then and there. She pointed to a low-growing cedar tree and told him to search there for it. He did so, and found a diploma properly made out with his name and that day's date and Col. Olcott's signature, and a letter from him in his own handwriting—which he had not written. Later in the day there was no water for tea. The servants could obtain none. H. P. B. came to the rescue by putting an empty bottle in the loose sleeve of her gown, and then bringing it out filled with clearest filtered water. On the way back doubts assailed Henderson and two others. They went back to examine the place, and suggested the cup might have been previously buried; this despite the fact that the cup was well embedded in roots and there was

¹ A term then denoting the British in India, now used exclusively for those of mixed parentage, born in India, who were formerly called Eurasians.

² The tea-cup is still in the Headquarters' Museum.

no sign of the earth having been tampered with. He demanded that H. P. B. should produce other phenomena under tests of his own devising, otherwise he would brand the whole thing as humbug. H. P. B. flatly refused to do so. That night under her directions Mrs. Hume's long-lost brooch was found in a flower-bed.¹ These two incidents set all India talking, as they received much publicity.

As a result of this visit both Mr. Sinnett and Mr. Hume² were put into communication with the Master K. H. Mr. Hume never really understood the Masters or Their work, and finally left the Society. The correspondence with Mr. Sinnett, begun in October, went on for about four years, till he had sufficient instruction in Occult Science to enable him to outline a philosophy which followed the ancient teachings to be found in the profoundest Scriptures of the world.

On 6 October the President initiated into The Society three army officers, thus providing the nucleus of a Simla Branch. This was first thought of as a sort of Psychic Club, but became the Anglo-Indian Branch of The Theosophical Society, chartered August 1881. On 7 October the Colonel gave a lecture on "Spiritualism and Theosophy" which the élite of Simla attended. The Masters took considerable interest in the formation of this Branch, as may be seen in *The Mahátmá Letters*.

During this visit to Simla the President took the opportunity of approaching the Private Secretary to the Viceroy and, finding him courteous, wrote to the Government to assure them that neither he nor H. P. B. nor The Society had any interest or disposition to meddle in politics, and desired the cancellation of the distasteful surveillance to which they had been subjected. He received a reply stating that as

¹ For descriptions of these and other phenomena see *The Occult World*, and *Old Diary Leaves*, Vol. II.

² For the Masters' estimate of Mr. Hume *The Mahátmá Letters* should be studied. He was a brilliant but sceptical man, and could not bring himself to believe there could be Indians of the calibre suggested by H. P. B., whose knowledge could be greater than his own.

long as the members confined themselves to the prosecution of philosophic and scientific studies wholly unconnected with politics, they need apprehend no annoyance on the part of the Police authorities. The Colonel made a good deal of this reply. His jubilant remarks in a private letter to Bombay were made public. The Master K. H. intimated to Mr. Sinnett that if the information given in this letter had been "anticipated in the *Pioneer*—a much more appropriate place, and where they would have been handled to better advantage—that document would not have been worth anyone's while to purloin for the *Times of India* and therefore *no names* would have appeared."¹ Major Henderson was one of those mentioned, and he wrote to the papers protesting against the use of his name, and saying he discredited the phenomena of Theosophists and had no intention of furthering the interests of the Society, either directly or indirectly. The publication of this purloined letter drew from the Government the rebuke that while the surveillance measures were withdrawn, this was done in consequence of the interest expressed in Col. Olcott by the President of the United States and the Secretary of State of his Government, and "must not be taken to imply any expression of opinion of the part of the Government of India in regard to The 'Theosophical Society' of which he was President."²

On 21 October the Founders left Simla, and at Amritsar were given a cordial welcome by the still friendly Ârya Samâj. But their eclectic views on different religions made the Samâjists eye them askance. They put the matter right; and the Colonel lectured twice with good results, even though his chairman on the first occasion declared the

¹ *The Mahâtma Letters*, p. 13.

² See *Theosophist*, Jan. 1881, Supp. for Col. Olcott's special passport and credentials. He made it clear that after his arrival in India he had been doing favours for the U. S. State Dept., the quarter-master General, U. S. A., and the Smithsonian Institution, by the collection of information about commerce, Army Tentage, and Ethnology. He invited closest scrutiny of all his documents which showed his status in his own country.

Founders' ideas of Brotherhood and Yoga Vidyâ all humbug. They were entranced with the charm of the Festival of Lights, Dewâli, to see which they delayed in Amritsar. While here they received the encouraging news that the Galle Theosophical Society had opened the first Buddhist Theosophical School with 300 pupils, most of whom were drawn from Christian Schools.

They went on to Lahore, the headquarters of the Ârya Samâj, whose members received them cordially, the more so as the Anglo-Indian papers were unfriendly. An overflowing audience listened to the President's lecture on "India, Past, Present and Future," a lecture he repeated at each town. He complained of the paucity of material in the West for the study of the East. He stressed India's great philosophic and national past, and lamented the disappearance of so much of her art and culture. He was the first to intimate that the Yogic power of thought-communication outrivalled the Western telegraphic system. But now, he said, Young India is turning materialistic under the influence of Western education. Their eyes are not open to the fact that their teachers are only spoiling their spirituality. He believed the future would swing to a new era of Indian civilisation and culture, and that European education was creating a new caste which would guide the nation up the hill.

The Colonel gave a second lecture, on "Ancient and Modern Psychology." He then went alone to Multan and there spoke to good audiences. On his return to Lahore he found H. P. B. ill with fever, and it was not until 25 November that she was well enough to leave. There were, as ever, crowds of visitors all the time, who were never denied however great the inconvenience. Many came to argue and discuss, astonished to find "white" people so ready to appreciate their religions and sympathise with their aspirations; and one like H. P. B. who could always throw light upon the most abstruse problems, and whose occult knowledge was beyond question. The

Punjâb Theosophical Society was organised before they left. On this and other tours, H. P. B. herself often performed the little ceremony of initiation of new members. They moved on to Cawnpore, then to Allahabâd where they stayed again with the Sinnetts. The Colonel went on to Benâres, to visit the Mahârâja, who was interested in The Society, and to lecture. H. P. B. joined him on 11 December, and together they met and discussed metaphysics with learned Pandits and with Prof. Thibaut. A conference with Benares Pandits was arranged by Pramada Das Mitra at his house. The Pandits were men renowned in contemporary Sanskrit literary circles, jealous of their position and dignity, with great reputations to maintain, and they considered it an honour to attend this conference. The noteworthy fact about the meeting was that The Society was now so well known and the work of the Founders so deeply appreciated, that it was as President of The Theosophical Society Col. Olcott was honoured. Such was the Hindu attitude to women in those days that the Pandits preferred that H. P. B. should not be present. It was proposed that a friendly union be arranged between The Theosophical Society and the Sanskrit Samâj—to promote a brotherly union of all friends of Âryan learning throughout the world. The Pandits recognised that The Theosophical Society was sincerely devoted to the accomplishment of this most worthy object and possessed facilities which it was desirable to enlist. This fraternisation was not to be understood as making either of the two Societies subordinate to the rule or jurisdiction of the other, but was for the promotion jointly of Sanskrit Literature and Vedic Philosophy and Science.

The principal officers of the Mahârâja's court called, the Dewân was permitted to join The Society, and they had long discussions on the Vedânta. The Mahârâja offered H. P. B. a large sum to perform some "miracles" for him. This she sternly refused to do, but told him where he would find some important family papers, lost since the Mutiny. It was about

this time that the family motto of the Mahârâja of Benares was, with his permission, adopted as that of the Society and appeared in *The Theosophist*. It runs : " There is no Religion higher than Truth." ¹

Col. Olcott gave two other lectures: one on " The Duty of the Educated Youth of India " and the other on " Theosophy," to Europeans in the Cantonment. The lecture on Youth was the opening of the long and magnificent services of members of The Society to the cause of Education in India. The Founders left for Allahabâd on 20 December, H. P. B. suffering from rheumatic fever. There the Colonel lectured again on India, when the chair was taken by Mr. Hume, who, in his introductory remarks, said he gathered that The Society had as " one primary and fundamental object of its existence the institution of a sort of brotherhood in which, sinking all distinctions of race and nationality, caste and creed, all good and earnest men, all who love science, all who love truth, all who love their fellow men, may meet as brethren and labour hand in hand in the cause of enlightenment and progress."

After spending Christmas with Mr. and Mrs. Sinnett, H. P. B., and Col. Olcott returned to Bombay and were taken to a new bungalow, the famous " Crow's Nest," on the hill of Breach Candy. It was open and spacious, and here they resided till 1882. The bungalow was cheap, as it was reputed to be haunted, but after one or two incidents at the beginning there was no further trouble.

Though they travelled about so much *The Theosophist* had still to be edited and produced regularly. Col. Olcott helped with the preparation of material, and wrote a good deal for it and read proofs, but the touch of genius upon it during these early years was that of H. P. B. Her " Foot-notes " were always illuminating. She threw the clear light of Theosophy upon abstruse subjects and problems in

¹ Taken in a slightly transposed form from the *Mahâbhârata*, Shânti-parva, Chap. 160, Stanza 24.

Occultism. The Masters, or Their pupils wrote for it, and so gave it a rare and precious value.

In 1880 we come to the point where five years of anxiety, failure, and success, at last showed permanent results in the firmness with which part at least of the foundations of an enduring structure were laid. The worst was over and whatever trials lay ahead there was now no likelihood that any storm could damage those foundations. Occasionally the injury to the superstructure is serious, and requires considerable repairs, but the foundations have withstood all assaults and seem now to be unassailable.

Looking back over the record of the year the President had every reason to be proud. The influence of The Society was widening in India and Ceylon. Applications had come in from France, Australia and America for the formation of Branches. Friendly alliances had been made with the Ârya Samâj, the Sanskrit Samâj, and the Hindu Sabhâ of Cochin. In his report the President pointed out that The Society "acts as a guide post to show the weary traveller his way to his place of destination." He found it necessary also to say that "Because the Rules mention relationship with the Mahâtmas, many people imagine these great men are personally engaged in directing The Society, also that the President and Corresponding Secretary (special-ly the latter) are of ascetic habits and assume moral superiority. The administration of The Society is, unless in exceptionally important crises, left to the recognised officials, and they are wholly responsible for all the errors made."

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Corresponding Secretary : H. P. BLAVATSKY

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Kavasji Merwanji Shroff, Esq.	Bombay
Moolji Thackersey Esq.	Bombay
Pandit Mohumlal Vishnulal Pandea	Nathdwara, Rajputana

Supreme Chief of The Theosophists of The Arya Samaj

PANDIT DAYANAND SARASWATI, SWAMI

(This is a distinct branch of the Theosophical Society and of the Ârya Samâj of India. It is composed of Western and Eastern Theosophists who accept Swâmi Dayânand as their leader.)

1881

When the New Year opened the household were busy settling in to their new home and enjoying the sea breezes, which they found delightful after their former rather closed-in quarters. As they were farther away from the city centre, visitors did not crowd in upon them so freely, so they had more quietude for their own work and much appreciated leisure to read. By this time H.P.B. and Col. Olcott were financially better placed, therefore they were able to maintain and enjoy the carriage and horse presented to H.P.B. by Mr. Keshav, Damodar's father. They hired a coachman and arrayed him in green and silver livery.

The account given in the *Old Diary Leaves* about the Colonel's second visit to Ceylon will be found to be different from that given here. This account is taken direct from the *Diary*, with the correct sequence of dates, and in the *Diary* all correspondence, plans, "orders," agreements and disagreements are daily faithfully recorded. There was no indication early in the year of intention on the part of Col. Olcott to go to Ceylon. On the evening of 11 February he and H.P.B. went for a drive in their new carriage, during the course of which the Colonel said something (not recorded) to H.P.B. which made her angry. For a week she would not see or speak to him. Then, seemingly, peace was restored, for they drove out together again. On 19 February the Master Illarion visited them "*en route* for Tibet and has been looking over, in and through the whole situation. . . . He gave His views on India, Bombay, The Theosophical Society in Bombay, Ceylon, England and Europe, Christianity and other subjects, highly interesting." Owing to this visit, on 25 February the Colonel had a long "consultation with H. P. B. about The Society, resulting in an agreement to reconstruct it on a different basis, putting the Brotherhood idea more prominently forward and keeping the occultism more under cover—in short, to have a secret society for it . . ." This

was the germ of the future Esoteric Section of The Theosophical Society. On 9 March a cap was left "by a visiting First Sectionist and confiscated by me as a talisman to hang in my office."

On 17 March the Colonel received the "order" to go to Ceylon in April. H.P.B. raised no objection. He revised and wrote copy for *The Theosophist* and helped her to select matter for the May issue. His departure was delayed from 8 to 23 April on account of requests from Ceylon to do so, owing to holidays there; but all seemed amicable at the "Crow's Nest." When he returned, 19 December, the Colonel heard from H.P.B. "the blessed news about . . . 's opinion of my Ceylon work." There is no hint of any rude shock awaiting him, or that he had any feelings other than thankfulness that his arduous work had been recognised and approved by Those Whom he served.

Reference to *The Mahâtma Letters to A. P. Sinnett*, shows that during these years the Masters were stressing the idea of Brotherhood. "The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started." (p. 24).

On 17 February a General Council was held, at which the Rules were revised and simplified, and the Three Objects approximated very closely to what they now are :

1. To form the nucleus of a Universal Brotherhood of Humanity.
2. To study Aryan literature, religion and science.
3. To vindicate the importance of this enquiry and correct misrepresentation with which it has been clouded.
4. To explore the hidden mysteries of Nature and the latent powers in Man, on which the Founders believe that Oriental Philosophy is in a position to throw light.

By unanimous vote of the Council it was agreed that the President and Corresponding Secretary were to hold office for life. All the other offices were to be held for one year or until their successors were appointed by the President, under the advice of the General Council. It was made clear that

all Branches derived their chartered existence from the Parent Society. It was also agreed that Branches, if so desired, could be composed solely of co-religionists.

As the President-Founder had authority under Rules formulated August 1878 "to delegate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office" if for any reason the incumbent may be absent, or the office vacant through death or resignation, therefore since Judge, the Recording Secretary and Maynard, Treasurer, were so far away, Damodar K. Mavalankar was appointed Joint Recording Secretary, and H. P. B. acted as Treasurer.

An unhappy incident occurred at this time because Damodar adhered to his intention not to take up a householder's life. As a child he had seen the Master K. H., and was ardently desirous of becoming His pupil. He had assigned to his father his share in the ancestral estates to maintain his wife. His relatives objected to his close identification with The Society. His father asserted that Damodar had importuned him to give presents to H.P.B. Damodar firmly refused to leave the Founders, with whom he had had some occult experiences, one of which was that of going to a beautiful bungalow with H. P. B. and Col. Olcott for certain occult experiments. When the experiments were over, H. P. B. disappeared for a night.

In February the President gave a lecture in the Framji Cowasji Hall, on "Theosophy : Its Friends and Enemies." A circular was distributed before the lecture warning people not to believe the Theosophists and to beware of being denuded of their money. Both police and legal advice was to the effect that these insults were best ignored. The circular was issued by Krishnarao (Damodar's brother), Miss Bates and E. Wimbridge. It was this attack that caused the Founders to make up their cash account, many items of which are entered in the last page of their *Diary*. H. P. B., as Acting Treasurer, presented a statement covering from

1 December 1878 to 30 April 1881. This showed they had disbursed about Rs. 19,546 (about £1309) while receipts had been Rs. 6,800. This statement was verified by the auditors. Several items in the statement are very interesting. For instance : (1) The sum of Rs. 3,900 had been realised from the initiation fees of Fellows in India, Ceylon and Europe ; (2) H. P. B. had paid the fees of 40 poor people at Rs. 10 each; (3) 109 Buddhist priests had been initiated in Ceylon in 1880, but no fees were charged, as priests do not have any money of their own. One note on the status of "Fellows," is of special interest : "Only those few are counted [as such] who have formally applied for active 'Fellowship' in the Parent Society, and been granted diplomas. There are thousands, in affiliated societies and outside the same who are Theosophists and members of The Theosophical Society, but not Fellows."¹

Mr. and Mrs. Sinnett went early in the year on a visit to Europe and England, and were given a wonderful reception in Paris. Mr. Sinnett, who was a Vice-President, was empowered by the President to initiate applicants into The Theosophical Society, and as he had, at his own request, been put on the General Council, this added dignity was very useful to him in Paris and London. On the voyage he wrote the famous *Occult World*, dealing mainly with the phenomena of H. P. B. It was published in England and gave great stimulus to interest in The Society and its work. Mr. Sinnett met the members in London and gave a private lecture on his occult experiences. On his return to India he was given a reception by the Bombay Theosophical Society, of which Dr. Dudley, an American, was then the President. Mr. Sinnett was during this year in further and continuous receipt of letters from the Master K. H. Some were replies to questions put by himself or Hume concerning human evolution and cosmogony. These replies he worked up into a

¹ *The Theosophist*, May 1881, Supplement. This refers to the Ârya Samâjists.

coherent whole and published the results as *Esoteric Buddhism*, 1883.¹

On 22 April Col. Olcott left for Ceylon, accompanied by a Mr. Aeneas Bruce, from Scotland, a great traveller. He was invited to stay at Crow's Nest, joined The Society, and decided to go to Ceylon with the Colonel. They arrived in Galle on 26 April and were warmly welcomed. The Colonel was garlanded, and greeted by over 300 boys from the first Buddhist school, who were lined up at the quay and escorted them to the School-house, where the upper rooms were prepared for them and where Bulât gama, Chief Priest of the principal Galle Temple, headed a large group of priests to welcome them. Col. Olcott's first step was to build up a Council for the work ahead, among the members of which were Sumangala, J. R. de Silva, Megituwatte, Bulât gama, and William de Abrew.

The main object of this visit was to raise an Education Fund and to rouse popular interest in the subject of education generally. To help in their campaign Col. Olcott and Mr. Bruce wrote two pamphlets and put them into circulation—(1) "Why I am not a Christian," (2) "Why I am a Buddhist." The missionaries retaliated, and engaged in private and open abuse and in attacks on Buddhism. They copied in their papers foreign scurrilous articles against the Founders of The Society. For the first few days the Colonel wondered why things seemed to move so slowly and why there were so few visitors. Upon enquiry it transpired that everybody had hoped to see again H. P. B.'s phenomena.

Col. Olcott followed up his idea of uniting the two strong Buddhist sects into one driving power. He planned to get the leaders together and then, with their backing, move from village to village, arousing the people and collecting funds

¹ H. P. B. pointed out in the *The Secret Doctrine* that Buddhism should have been spelt Budhism—a derivation of the word Bodh—knowledge; whereas Buddhism is the title given to a great religion, composed of the followers of the Buddha, a name having the same root meaning.

for future work. He soon saw that one of the chief difficulties was the ignorance of the Sinhalese about Buddhism, and as he could not persuade anyone to remedy the situation, he made up his mind to write a Buddhist Catechism. It necessitated hurried and hard reading, but by the middle of May the MS. was ready. After long arguments with the High Priest and other authorities, it was finally considered satisfactory, and these authorities certified the *Catechism* to be orthodoxly suited to the teaching of Buddhist children. It became an authority, even in law cases. The devoted Mrs. Ilangakoon supplied the funds for printing it. The Sinhalese and English versions appeared on 24 July, "The Catechism's Birthday. Six Lux." The demand for copies was great and continuous; before the end of August a third edition had appeared. The *Catechism* has become a classic, is still the text-book for Buddhist children throughout the Island, and has been translated into many languages.

From both *Old Diary Leaves* and the daily record in his *Diary*, one cannot but realise how strenuous and often uncomfortable were the days Col. Olcott spent in pursuit of the realisation of his plans. Overcoming all obstacles, he built up a Fund for Education and a Committee to deal with the development of Buddhist affairs, and schools were opened. As time went on enthusiasm waxed and the Colonel found himself met by admiring crowds and taken in processions. He considered it showed the paramount influence of The Theosophical Society in Ceylon when, in Colombo, 7 July, a Convention of representative priests of the two sects dined together, and then listened to an address from him. He was hopeful of a Buddhist delegation going to Siam and Burma to promote fraternal relations—a dream of Buddhist unity that he strove for years to bring about. The journal of The Society in Ceylon, the *Sarasavi Sandaresa*, was needing support, so he raised Rs. 250 to see it through the year. Initiations into The Society became more and more numerous, including, in August, five Kandyan chiefs. But angers

and jealousies had been aroused, and at times his life and his Fund were in jeopardy from opponents who hired agents to molest him.

In the midst of his work Col. Olcott received a copy of the London *Spiritualist*, with the editorial marked by the Master M. and a request from Him, the Master K. H. and H. P. B. that he should write a reply to it. One little relaxation he allowed himself when in Colombo—he went to auctions on Saturdays, and usually bought some item that was of use to himself, his cart, or to the house in Bombay. Some of his journeys had been so uncomfortable in those days of few railways and no motor cars. To reach outlying places it was necessary to travel by bullock cart, so he devised a two-wheeled affair which gave sleeping accommodation for four people, and was well fitted to carry all they needed.

An invitation having come from Tinnevely (India) to go there and form a Branch, Col. Olcott arranged a party, consisting of himself, and three Sinhalese, one of whom was Wm. de Abrew. At Tuticorin they were given a great reception and the Colonel lectured. At Tinnevely, 23 October a right royal welcome awaited them—elephants, flags, garlands, flowers, gala dresses, priests to bless, notables to salaam, the streets blocked with the excited crowds. Scurrilous pamphlets were circulated against The Society and were found to be the work of missionaries. Word was left at each house that the pamphlet was sent with the compliments of the Secretary of the Tinnevely Branch !

On 26 October a procession was formed, with music and banners and crowds, and with much ceremony the coconut tree they had brought from Ceylon was planted in the temple grounds amidst a tempest of applause. The Colonel addressed the huge crowd on "The Civilisation that India needs." It was an appeal for religious tolerance and brotherly love, and for fraternal reciprocation of the good feeling that had been brought by these Sinhalese whose religious Teacher, the Buddha, they regarded as an Avatâra of Vishnu.

The party returned to Ceylon, where Mr. De Abrew gave an account of their tour, which was greatly applauded. The Colonel thought that this visit had done much good, for the Hindus had begun to think of him as occupying himself solely in propagating Buddhism, and were deeply impressed to find him so interested in the promotion of Hinduism.

Col. Olcott's mission gradually penetrated everywhere in Ceylon, and though there were difficulties, yet with firmness, tact and goodwill he managed to steer his plans through. In Colombo he left a strong Committee, and records that a certain number of those in the Colombo Branch remained faithful through the years, "keeping alive the Buddhist movement with unflagging conscientiousness." In Galle, 7 December, a Convention of Priests was held at which there were 97 delegates, and Sumangala and Bulâtgama were the prominent figures. Plans were made for the following year to carry on the educational work so well begun. By December the Colonel had completed his plans as far as they could go for the time, and Trustees and Managers were appointed for his Educational Fund (that had been gathered from both rich and poor, mostly the poor). Thus was sown seed that flourished presently in the strong and enduring Buddhist Educational Movement.

It is interesting that all three Presidents of The Society have made Education one of the greatest interests of their lives: Col. Olcott that Buddhist children might be relieved from the thralldom of an alien institution either unaware of, or hostile to, the value of Buddhism; Dr. Besant that she might restore to Indian youth its heritage of the splendid traditions of the Motherland, freed from the rigidities of a foreign system; Dr. Arundale that the children of the world might be free to enjoy the fulness of the past and anticipate a future in which there might be the real and mutual understanding of the nations, one with another, and therefore a life of hitherto undreamt-of beauty and usefulness.

Col. Olcott left Ceylon on 13 December and was given a joyous welcome home. H. P. B. had been working at *The Theosophist*, and had also kept activities going. She went in July to Simla to stay with Mr. and Mrs. Hume at Rothnay Castle, and assisted in the formation of the Simla Anglo-Indian Branch, which was finally called the Simla Eclectic Theosophical Society: President, A. O. Hume, C. B. ; Vice-President, A. P. Sinnett; Secretary, Ross Scott. The following extracts from its Rules are instructive as indicating the thoughts and attitudes of the times towards The Society and its aims : (a) To support and countenance the Theosophical Movement by demonstrating to the native community that many Europeans respect, sympathise in and are desirous of promoting it. (b) To obtain through the assistance of the Adept-Brothers of the First Section of the Parent Society a knowledge of the psychological truths which they have experimentally ascertained, and thus acquire means of combating the materialism of the age. Only persons already members of The Society were admitted, and if anyone wished to do so he could keep his membership a secret.

From Simla H.P.B. visited Dehra Dun (where she stayed with Ross Scott), Sahâranpur, Meerut, Rohilcund and Bareilly, where a Branch was formed. She spent a few days at Allahabâd, where the Prayâg Branch had been formed, exclusively for Hindus, to support the Parent Society. This Branch had, earlier in the year, asked if a medium from Europe could be induced to visit India. H.P.B. replied she was willing to find one if they would raise the necessary funds.

In December, at a meeting of The Society, the President broached the subject of an Indian National Fund, for promoting industrial arts in India and reviving Sanskrit literature. On the 25th, when the General Council met, it discussed the policy of shifting Headquarters, and the Founders decided to spend part of each year at Calcutta, Bombay and Ceylon.

This was not carried out. Next day the President read to the members the Master M.'s paper on "Tibetan Cosmogony." There does not seem to be any record of this.

During this year the Founders suffered much from personal attacks. Legal redress was sought by H.P.B. for one that appeared in the *Statesman*, Calcutta. She wrote a strong letter of protest to the *Lahore Tribune*, and arranged for publication in *The Pioneer* of a dignified letter from her uncle Major-General Fadéef concerning her identity and antecedents.

As it was known that H.P.B. was writing for Russian papers, it was assumed that she was supplying information to those with anti-British tendencies. She pointed out that all Russian papers in those days were anti-British, but that she wrote for them mainly stories, under the pen-name of Râdhâ Bâi ; and when she did provide interesting but harmless information it was obtained personally from Government officials, who clearly understood the purpose of her equiries. In *The Theosophist* she published Col. Olcott's important credentials and these appeared in the newspapers also. The Colonel found it necessary to repeat this information in the *Ceylon Times*. Hume defended them both very effectively in the *Saturday Review*, England. Judge took action on their behalf in New York, where the scurrilous articles originated and were disseminated throughout the world. H.P.B., in *The Theosophist* (Vol. II, 259), pointed out to "our fellows and friends in the West as in India," who felt inclined either to disbelieve in or accuse the Brothers of the First Section on account of the administrative mistakes and shortcomings of The Society, that from the first the Fellows were notified that the First Section might issue occasional orders to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

From March onward into 1882, there appeared in *The Theosophist* a series of articles called "Fragments of Occult

Truth." The problems expressed in them were raised by an Australian member, W. H. Terry (Melbourne), a Councillor of The Society, a keen Spiritualist, and founder and editor of the *Harbinger of Light*. His problems were answered by H.P.B., and were commented on by the Masters, thus adding considerably to the still scanty store of teachings on Theosophy.

Besides the Charters applied for and granted in India during this year other applications were from :

January : E. Cyril Haviland, Sydney, Australia. There is no further history of this. J. French, Bellary, India ; J. Leymarie, Paris, France ; this Charter was dispatched 23rd March.

February : M. Adelberth de Bourbon, First Lieut., Dutch Guard to the King of the Netherlands, applied for a Charter for a Branch at The Hague ; it was forwarded 5 July.

No date : Toowoomba, Queensland, Australia ; St. Thomas, West Indies, which Branch tried to secure official recognition from the Government.

August : Request for a Charter from Java, under Baron F. de Fengnagell.

As diplomas of Hon. Fellowship were still being offered to noted labourers in other yet related fields, this year Mons. Alphonse Cahagnet, the great French mesmerist, in accepting such a diploma, wrote that "Our Society for the first time in history offers a broad and easy bridge by which to cross the chasm"—to close union with all classes of students of Occult Science.

1882

The early days of the new year were spent in preparing an Annual Report of which five thousand copies were printed and distributed. In it the President remarked that though the "Anniversary of the Foundation of The Theosophical Society should be properly celebrated on 17

November, the President-Founder's Inaugural Address having been delivered on that day of the month in New York, 1875, . . . The festival is kept on the nearest convenient date."

During January and February the Master M. appeared often and was seen by many—Mme. Coulomb included. Space does not permit mention of more than one or two of these appearances. Early in January, Ross Scott and his wife (Miss M. Hume, only daughter of A. O. Hume) were in Bombay on their honeymoon and spent most of their time at the Crow's Nest. One evening, when a group had gathered at the house, the Master M. appeared and was distinctly seen by Ross Scott, Bhavâni Shankar, Damodar and others. A Prof. John Smith, M.L.C., C.M.G., of Sydney University, called on H.P.B., while in Bombay, and was privileged to witness some phenomena, one of which was a letter to himself, in which the Master invited him "to work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence and thank you."¹ He did not, however, do so. One evening the Master came to the Founders and walked with H.P.B. in the upper garden, then sent them below while he magnetised the bungalow.

By the same boat as Mrs. Sinnett a Mr. D. M. Bennett arrived in Bombay from America. Mr. Sinnett was advised of his coming and was told that Bennett was one of the Master's agents, unknown to himself, "to carry out the scheme for the enfranchisement of Western thought from superstitious creeds." Sinnett was asked if he would assist Bennett to understand the "actual present and potential future of the state of Asiatic, but more particularly of Indian thought." Bennett was received by Sinnett, who was repelled by his rough, even coarse appearance. Sinnett was taken to task by the Master M. for allowing an "unsavoury aspect" to be his criterion for moral excellence or potential power. Bennett was a

¹ *Hints on Esoteric Theosophy*, 136-8.

Free-thinker, and editor of the *Truthseeker*, and had suffered for his attacks upon Christian dogmatism. A Christian Society in New York sent an emissary to order from him a work on sexual psychology which, without looking into it, Bennett supplied in his capacity as bookseller. He was then prosecuted for circulating indecent books through the post, and imprisoned. On his discharge a monster audience greeted him, and a fund was raised to send him round the world to observe the practical working of Christianity. Bennett was the Founder's guest and applied to join The Society, thus putting the Colonel in a dilemma, for the Anglo-Indian press was denouncing Bennett as a jail-bird and corrupter of public morals, whom decent people should avoid. On the one hand was the declaration of Brotherhood by which the Colonel was bound, and on the other an instinct of worldly prudence. On expressing his views to H. P. B., a Master overshadowed her and reproached him for his faulty judgment upon his fellow-man. He was reminded that Bennett was made a scapegoat, and deserved all the encouragement they could give him. He was asked to look through the whole list of members to point out a single one without faults. Both H. P. B. and the Colonel signed Bennett's application form, and he was initiated together with Prof. Smith and a young Hindu.

Another incident was the appearance of a Rev. Joseph Cook, whose coming was much heralded by some of the Anglo-Indian Press. Following the publication of the results of Dr. Slade's séances at Leipsic (1878), resulting in the enunciation of Zöllner's theory of the "fourth dimension," Cook, "a blatant preacher and lecturer of Boston,"¹ gave a course of lectures on these subjects and converted many to Spiritualism. He was taken to task by his "clerical brethren." He thereupon gave a lecture for a Church and poured out vituperation and abuse upon Spiritualists—to their great indignation. Upon arrival in Bombay he denounced

¹ *Nineteenth Century Miracles*, p. 41.

Spiritualism in India, and the Theosophists as adventurers. In the midst of this excitement The Society held its Sixth Anniversary Meeting, 12 January, in the Framji Cowasji Hall, which had been lavishly decorated with flowers, palms and flags. It was a great success, for a huge audience packed the Hall to bear witness to their friendly sympathy with the leaders of The Theosophical Society, whose disinterested services to India they had begun to appreciate. Mr. Sinnett came specially from Allahabâd to speak. Each speaker was vehemently applauded, especially as unpleasant hand-bills had been distributed, vilifying them all. Damodar read the Treasurer's Report, completely answering all the charges that H. P. B. and the Colonel were running The Society for their own profit.

On 17 January Mr. Cook again derided Theosophy and Bennett to a crowded audience, also on the 19th, when H. P. B., Col. Olcott, Capt. Banon and Mr. Bennett were present. Cook was unwise enough to abuse Hinduism and roused opposition. Next day The Theosophical Society arranged a meeting at the Framji Cowasji Institute to answer his charges. A tremendous crowd cheered the speakers. Bennett answered for himself; Col. Olcott read a challenge to Mr. Cook by the Swâmi Dayânand (on behalf of the Vedic Religion), Bennett and himself. He also read H. P. B.'s letter to Mr. Cook. Capt. A. Banon presided and made two good speeches. Mr. Cook evaded the challenge to meet them and make good his charges by saying he had to go on to Poona. They followed him; Capt. Banon sending him a challenge that unless he met them in Poona, he would post him as a liar and coward. He refused. As publicity was given to these events in India, Europe and America, Damodar wrote to the *Religio-Philosophic Journal* (U.S.A.), always somewhat critical of H. P. B., stating the facts. *Light* (England) added to its criticism of Cook that "he gave The Society the largest gratuitous advertisement in his power."

While in Poona the Founders organised the Poona Theosophical Society, with N. D. Khandalavala, in whose house they were guests, as President. Colonel Olcott lectured at Hirabagh, but the meeting had to be held in the open air to accommodate the crowd. Such had been the turmoil that when the Town Hall, Bombay, was applied for as the Colonel was to lecture 14 February, on "The Spirit of the Zoroastrian Religion," use of it was granted by the Government on condition that the lecture should not be polemical. The Parsis caused his address to be printed in English and Gujarati, and distributed 20,000 copies. A Parsi Archæological Society was formed and in the following November discussed with the Colonel their plans to hunt for old MSS. in Armenia. Other visitors in January were the Thakur Saheb of Wadhwan and Harisinghji of Bhavnagar. With the latter the Colonel formed a warm life-long friendship, and Bhavnagar State still gives special hospitality to the leaders of The Theosophical Society.

The President left for a lecturing tour in the North, accompanied by Bhavâni Shankar, with Jeypore as their first stopping place. This was his first experience of having a student audience, and the lecture was given in the spacious quadrangle of the Mahârâja's College. When wandering in the bazaar in Delhi the Colonel saw in an engraver's shop imprints of Urdu seals and, struck with the resemblance one bore to the cryptographic signature of the Master M., he ordered a common brass seal to be engraved with it to show H. P. B. on his return. This seal, so innocently acquired, was the cause of much trouble years afterwards.

At Meerut a Branch was formed, and at Bareilly the Colonel lectured on "Theosophy : its Objects and Aims." Cawnpore came next, with a lecture on the same subject. This title was purposely chosen because of the considerable effort to belittle The Society and its leaders. At Allahabâd the Colonel stayed, as usual, with the Sinnetts. He spoke to the Prayâg Branch, on "The Correct Conception of

Theosophy and The Theosophical Society." While there he was warned by the Master of difficulties ahead.

The Colonel went on alone to Berhampore, where he was met with much pomp, and where there were several fine members whose zeal and conviction did so much to build up The Society from those days onwards—N. K. Bannerji (who with his son and daughter were pupils of a Master), D. Ganguly and S. Mukerji. At Calcutta he stayed first with Col. and Mrs. Gordon, and then with the courtly Mahârâja Sir Johendro Mohun Tagore at his palatial guest-house.

On 26 March, Swâmi Dayânad lectured in Bombay, launching an attack, denouncing the Founders personally and The Society collectively. In addition, he caused his statements to be printed and circulated, and they were widely repeated in the Press.¹

The Colonel's lecture 5 April in Calcutta was on "Theosophy, the Scientific Basis of Religion," with Babu Peary Chand Mitra in the Chair; his diploma dated back to 1877. There was a tremendous audience, which cheered heartily. This lecture was published in the *Indian Mirror*. The Colonel's own notes of it have been preserved. He first traced the history of The Society. He then described Theosophy as being the Science taught by the ancient Âryan and Hindu Sages, who taught the true Psychology. This Psychology included the study of the laws of Divine Wisdom and the training of man to discover this Wisdom for himself. The search after religious truth, he declared, is the scientific basis of Religion.

H. P. B. arrived 6 March and they organised the Bengal Theosophical Society, with Peary Chand as President and Norendranath Sen as Secretary. Presently, Mohini M. Chatterji was added as one of the Assistant Secretaries. Afterwards Norendranath became President and led the Lodge for many years. He was editor of the well known journal, the *Indian Mirror*, and through it kept the public fully

¹ For full account see p. 115, et seq.

informed of important events in the Theosophical Movement. The Bengal Theosophical Society is still most active and has its own building in College Square, Calcutta, where the present revered and learned Vice-President of The Society, Hirendranath Datta, draws large audiences to listen to his deeply thoughtful lectures, especially those on Indian philosophy. In Calcutta a Ladies Branch was formed, and for Ladies Branches the Colonel drew up somewhat elaborate rules, which do not seem to have been used at all.

As they were "ordered" to remain in Calcutta, H. P. B. and the Colonel stayed there until the 19th, receiving streams of visitors, dealing with much correspondence, and initiating new members. There were frequent letters from the Masters, dropped sometimes in the presence of a whole group of people. To members and friends the Colonel spoke on Theosophy and The Theosophical Society. Some seemed dissatisfied with the idea of secrecy, particularly Peary Chand.

The Founders went by steamer to Madras, arriving 23 April, and were met by leading Indians. T. Subba Row, had invited them to come, and was initiated privately two days later. They were the guests of Sir T. Mâdhava Row. They were popular "news" in the Press; visitors were many and initiations frequent. Before they left there were ninety-one members, making the Madras Branch the largest in India. The Colonel lectured twice to packed audiences, with H. P. B. on the platform, "the cynosure of all eyes."

Despite the fact that it was the hottest month of the year the devoted Founders went with a party, 7 May, to Nellore. They travelled in boats on the Buckingham Canal; H. P. B. and the Colonel in the first boat, a quiet time together which they much appreciated, for it so rarely happened. The rest of the party were in a second boat—P. Iyalu Naidu, G. Soobiah Chetty and others. Next day they landed at Muttukar and were taken the remaining fifteen miles in a carriage drawn by men, and received an ovation at Nellore.

A lecture on "Misconceptions about Theosophy," talks, initiations and the formation of the Nellore Theosophical Society filled up their time. A group of Pandits came to see H. P. B. to discuss metaphysics with her, the outcome of which was the founding of a Sanskrit School and College, which is still in active existence and is in the same grounds as the Lodge. Both were supported faithfully by the late B. Ranga Reddi. A terribly hot and tedious journey brought them back to Madras.

On the afternoon of 31 May, Judge Muttuswamy's two sons¹ took the Founders to see a fine property on the Adyar river which was to be had cheaply. They were driven to Adyar and at "our first view of the Adyar Headquarters . . . knew that our future home was found."

The Founders had for some time been considering the question of a permanent Headquarters. They had finally decided to remain in India, and this property seemed eminently suitable. It was called Huddleston's Gardens, consisted of 27 acres, and was on sale for the modest sum of £600—then about Rs. 9,000. The fact that T. Subba Row lived in Madras helped them to decide to buy it. P. Iyalu Naidu advanced Rs. 3,500 of the purchase money, and bought the property in his own name; and Judge Muttuswamy secured a loan of the remainder on easy terms. The President began at once to plan for a Library, got out a subscription list and raised Rs. 470.

The Founders returned third class to Bombay, where most of their time was taken up in preparing an answer to Swâmi Dayânand's attack.

H. P. B. and the Colonel accepted an invitation to go to Baroda, where Judge Gadgil and other State officials met and took them to a new bungalow near the palace. When the Rewah Branch was formed the Dewân became President. The Colonel gave two lectures, in the beautiful

¹ G. Soobiah Chetty and C. Sambiah Chetty. Soobiah Chetty is still living at Adyar, and at times relates his vivid memories of the Founders.

Marriage Hall, one on "Theosophy," the other on "Science and Hinduism" before the Gaekwar, the nobles of his court and British officials, as well as townspeople. Some phenomena which H. P. B. did astounded witnesses. All these records of the phenomena which H. P. B. produced should, one day, be collected and tabulated. They, would, in their very mass, make a formidable answer to those who consider her a charlatan.

In July a Rev. A. Theophilus read before a Diocesan Clerical Conference in Madras a paper on "The Theosophical Society, its objects and Creed, its attitude towards Christianity and its work in India." Not complimentary of course, and a presage of the coming storm.

On 15 July the Colonel left again for Ceylon, where he found things at a standstill. But with great patience he began again to stir the priests and laymen into action. He sat up all one night to prepare a new English edition of the *Catechism*, and introduced some fresh material agreed upon by the authorities. He then went on tour, to meet with crowds and processions, though with not much response to his Fund; but generous Mrs. Ilangakoon gave him Rs. 500 for it. He travelled at times all night, sitting up in a coach, to lecture at some place—on one occasion only to find that no arrangements had been made, so he philosophically spent the day reading and writing, and collecting more funds! He relates that he heard the Roman Catholics were about to convert a well near the ancient Buddhist temple at Kelane, near Colombo, into a healing shrine. He felt concerned, for he did not wish to see a rush of ignorant Buddhists into Roman Catholicism. He had begged the High Priest to cure people in the name of the Buddha, but he knew nothing of the subject and was unwilling to try. Then, at Galle, a semi-paralysed man came to the Colonel bringing a tiny donation to his Fund, all he could spare. It dawned upon Col. Olcott that here was an opportunity. He had studied Mesmerism and Magnetic Healing. He tried some

passes, and in a few days had the man quite well. Upon hearing of this cure patients poured in upon him, and he found he had an almost miraculous power to heal, especially any form of paralysis. The technique of this healing-power he improved as time went on, and learned also how to practise it without too much exhaustion. He found that sea-bathing restored his vital forces almost immediately. After a strenuous tour he returned to Bombay.

H. P. B. had gone incognito to Darjiling in July. When she reached the hills she turned off from the railway. She had evidently sought and obtained permission from the Government to go into Sikkim, but they would not answer for her safety. After she had started she received a note from the Deputy Commissioner advising her not to go to Tibet. However, she knew she was safe, and went some thirty miles beyond Sikkim territory, remaining, to her intense happiness, two days with the Masters M. and K. H. who were there physically. The Master K. H. wrote (see *The Mahâtmâ Letters*, p. 314) that it was two years since she had been with them in their "natural bodies." He also said how profoundly touched He was by her ecstatic rapture at meeting the Master M again.

In November Mr. Sinnett was advised that the proprietors of the *Pioneer* no longer needed his services as Editor, on account of his connection with the Theosophists, and his pro-Indian leanings since he had come into contact with them. The Master K. H. was anxious that Sinnett should not leave India, and set on foot a plan to start another paper with him as editor, to be called *The Phoenix*. Partly owing to Hume, and partly to the apathy of Indians the project fell through. *The Occult World* had by this time gone into a second edition, and a wealthy American ordered the printing at New York of a 10 cent edition so that it might be "scattered broadcast throughout America."

H. P. B. returned from Allahabâd on 25 November, bringing with her Norendro Nath Sen, Mohini M. Chatterji,

Ananda P. Ghosal, Nobin K. Bannerji and S. Ramaswamier—all chelas—as delegates to the Convention. Judge Gadgil came from Baroda and Ezekiel from Poona. With all these present there were great discussions, and frequent appearances of the Master M., who was seen by many, as was the Elder Brother known as Atriya. Also certain orders were received from the Masters M. and K. H. by Nobin and Mohini. On 6 December there was a large gathering of F. T. S. at which S. Ramaswamier told of his meeting with the Master M., and the Colonel spoke of his work in Ceylon and showed them early portraits of the Masters M. and K. H.

On 7 December, at the Framji Cowasji Hall, the Seventh Anniversary of The Theosophical Society was celebrated. It was "a grand success." Fifteen delegates from all parts of India were present, Mme. Coulomb had made a fine new crimson banner of the Parent Society, and thirty-nine shields were inscribed with the names of Branches. There was a crowded audience, for apparently the public was admitted. Mr. Sinnett was in the Chair.

Next day the Founders packed up ready for departure. Miss Mary Flynn, daughter of a Translator to the Government, was initiated before they left. A farewell party was given them by the Bombay Theosophical Society on 16 December and the next day they went by rail to Madras. They were met on arrival on the 19th by about fifty Fellows and escorted to Adyar. It seemed to them like a "fairly place." Here the Master M. came "to see H. P. B. every day."

It might seem strange that during these years from 1879 to 1882 no mention has been made of the remainder of "the Society" in New York. They had been requested to wait for the rituals that were being prepared, and Mr. Judge was finally advised that the idea was abandoned. He was away a good deal on business in Venezuela. He was poor and struggling, but anxious to help. He corresponded with Damodar and expressed his great desire to come to India.

The Society in the U. S. A., he wrote, was dormant. Gen. Doubleday sometimes visited members. In 1882 Rochester (where 14 members applied for a Charter), Los Angeles and other places had begun to make enquiries about forming Branches. Judge asked for a dispensation to organise Branches when he saw fit. He wished applications for Charters to be sent and returned through him (as a Recording Secretary). Dr. J. D. Buck wrote from Cincinnati that he was a seeker after Theosophy. He said thousands in America were grateful to Col. Olcott and H. P. B. for upholding Universal Brotherhood; and many wished to learn more of India's religions and people.

The British Theosophical Society was not going very well. Some members were still very Spiritualistic and did not like H. P. B.'s criticisms in *The Theosophist* on difficulties in the Spiritualistic ranks. Massey had been disturbed by various events. Hurrychand Chintamon was sowing seeds of disaffection in revenge for his dismissal from Bombay. Certain members were demanding proofs of the existence of the Brothers, and others were definitely against "secrecy." But there were some who were anxious to understand Theosophy and promote the interests of The Society; such as the "Arundale ladies" (Miss Francesca Arundale and her mother joined 1881), Dr. Anna Kingsford, Dr. E. Maitland, Mme Isabel de Steiger and others.

Early in the year Tookarâm Tattya published the first of a series of classics, Patanjali's *Yoga Sutras*, with an Introduction by Col. Olcott. *The Theosophist* provided the main source of instruction in Theosophy, publishing excellent articles, enriched by H. P. B.'s footnotes about the Elder Brethren, Initiations, Chelas (disciples), the Vedânta, the Kabala, Sanskrit terms, etc., besides illuminating editorials. One interesting note in the July *Theosophist* was a quotation, taken from another journal, from the pen of Mrs. Annie Besant, who wrote she "trusts Hindu Free-thinkers will not be led away by Col. Olcott's appeal, for

while secularists would have no right to refuse to enroll Theosophists . . . consistent members of our Society cannot join a Society which professes belief in 'apparitions of the dead'."

Looking back over the year the President found that the seeds sown were beginning to germinate. Branches were springing up everywhere ; Societies to promote national culture were being organised, both as Branches and independently. There was an awakening of Indian youth to the value of their ancient literature. The Society was in possession of permanent Headquarters, friends and workers were gathering round. Above all The Society had completed the seven years of its probation. Even so, the Masters said that the success of the two leaders, though phenomenal in certain directions, had "not quite equalled the hopes of their original backers." But they had struggled against great odds and won through. "The Theosophical Society is the hope of mankind . . . and we all of us are but the diggers of its foundations."¹

1883

The first few weeks of the New Year were spent by the Founders in settling into their new home, with the assistance of M. and Mme. Coulomb. One of their first acts was, with the help of donations from generous members, to repay Mr. Iyalu Naidu the purchase money of the estate. A public reception was given them in Pachiappa's Hall, at which the Colonel broached the idea of organizing a Hindu Sunday School Union for the tuition of children, for which there should be a Hindu Catechism. The proposal was carried unanimously.

At Adyar there were soon many visitors, among them their old friend the Râja of Wadhwan, with his suite of fifteen. Despite a house full of guests the Colonel and

¹ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 33.

Damodar gave the usual annual revision to the Rules and made up the list for the General Council. For seven years all the burden of organisation, inspiration and support had fallen upon the broad shoulders of the Founders. Now came other voluntary workers whose volume of service, steadily mounting, helped and helps so greatly to make a strong consolidated movement. S. Ramaswamier undertook to travel in the South to form Branches and assist those already formed. A. P. Ghosal did the same in the North. The printing of *The Theosophist* was transferred to Madras, and as it was necessary to have a police licence, this was taken out in H. P. B.'s name.

On the evening of 11 February "a special meeting of the Parent Society was held at Headquarters to welcome the members of the Madras Branch." It was the first of numberless great occasions. Each President has beautified the Hall, enlarged by Col. Olcott, which today is more attractive than ever. A new red cloth was laid on the floor, the Branch shields were hung up, flowers decorated the scene. The President spoke on Mesmerism and demonstrated a few experiments. During this month the Colonel and the Coulombs made ready a small "occult room." As they worked there fell, in Mme. Coulomb's presence, a note from the Master K. H. containing Rs. 150, and the plan of a sanctuary for a statue of the Buddha with "orders" to have it constructed. Alas! what sorrows that room was to cause H. P. B.!

The editing of *The Theosophist* and answering her numerous correspondents occupied H. P. B. She described herself as "editor, manager, clerk and even peon [messenger boy]" with Damodar to help her, and worked long hours every day. As she did not hesitate to write about the obligations and duties of chelas, and as people in both West and East urged upon her their desire to become disciples, an unsigned article appeared in *The Theosophist*¹

¹ July 1883, Supplement.

answering them. It was pointed out how the Elder Brethren, having launched The Society, respected this desire. "Since the advent of The Theosophical Society, one of whose arduous tasks it was to reawaken in the Âryan mind the dormant memory of this (occult) science . . . the rules of Chela selection have been slightly relaxed in one respect, (for) many pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning . . . they were given it." There were complaints from both Indians and Europeans that "unless a few Theosophists were given the chance The Society could not endure. . . . At last came word from the higher authorities that a few of the most urgent candidates should be taken at their word." Some became lay chelas, i.e., men of the world who affirmed their desire "to become wise in spiritual things." This conferred no privileges, but meant "working for merit under the observation of a Master"—one of Whom defined chelaship as a "psychic resolvent, which eats away the dross and leaves only the pure gold behind."

It fell to H. P. B. to take charge of both chelas and lay chelas, and this was the reason why members came to live near her under her observation and direction. Other articles on Gurus and Chelas appeared in *The Theosophist*, one with 201 signatures of Indians, who expressed in this manner their complete agreement with her teaching concerning chelaship. H. P. B. announced in the December *Theosophist*, that "the Mahatma K. H. is most likely to pass through Madras in a week or so, on His way to Siam." Damodar put the word "chela" after his name when he wrote articles.

"Replies to an English F. T. S." were articles of considerable importance. The questions had been drawn up by F. W. H. Myers on *Esoteric Buddhism*, and were answered very fully by H. P. B. and later by T. Subba Row. They contained a first "attempt to acquaint the public at large with

a philosophy which had been for long centuries hidden in the fastnesses of the Himâlayan mountains and in Southern Âshramas. . . " In one footnote¹ H.P.B. uttered the warning that is now realised to have been right: "Some of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept 'occult' . . . withheld from knowledge of the ignorant and unprincipled portion of mankind. This was the opinion of some great men of science. This may explain perhaps why the occultists *will not* give out their even more perilous secrets promiscuously." She was taken to task, from England and Scotland, for inserting an advertisement of Freethinking and Anti-Christian Literature. To this objection H. P. B. replied: "If British Theosophists would send me anti-Buddhist tracts—I would publish them immediately. . . . Unless I am directly ordered by my Guru . . . to drop the advertisement objected to, I cannot go against my principles of fair play . . ."

Mr. and Mrs. Sinnett, on their way to England, spent a few days at Adyar where Mr. Sinnett continued writing *Esoteric Buddhism*. He made notes of questions for the Master and one morning asked his wife to take them to H. P. B. for transmission. She did so, and was told by H. P. B. to put them into an ornamental cupboard, some three feet square, which hung on the wall between her two rooms. In about ten minutes H. P. B. asked Mrs. Sinnett, with whom she sat chatting all the time, to look again in the cupboard, where she found the Master's reply lying with Sinnett's paper of notes. This cupboard held some relics of H. P. B.'s stay with the Masters in Tibet, and the household called it "The Shrine."² It too, became a source of much trouble.

The President had left for a tour in the north and was soon busy in Calcutta lecturing and initiating candidates. He was also inundated with patients, whom he healed. He opened the first Theosophical Sunday School, 10 March

¹ *The Theosophist*, July, p. 260.

² *The Early Days of Theosophy in Europe*, pp. 39-40.

with seventeen boys, and with Mohini M. Chatterji to teach them. At Calcutta he was shown an exceptional honour by the Brâhman, Pandit Târanâth Tarka Vâchaspati, the compiler of a famous Sanskrit Dictionary, who cooked food and gave it to the Colonel, and then initiated him into his own *gotra* (clan) and gave him his own *mantra* (private invocation).

From Calcutta Col. Olcott went to Krishnagar, Dacca and Darjiling—where he caught a glimpse of the Elder Brother Djual Khool—lecturing mainly on Theosophy and The Theosophical Society. He undertook fatiguing journeys, to visit Jessore and Narail, and returned to Calcutta, 2 April, needing rest, to be immediately waylaid by two paralytics, whom he cured. He went on the 4th to Berhampore where the Jains again gave him a splendid reception. Here he visited one of the first schools to be run by Theosophists, which included both Hindus and Muslims. The cases who came crowding for treatment included those afflicted with sciatica, lumbago, hysteria, hemiplegia, rheumatism, deafness, dumbness, blindness, etc. The Indian rulers and authorities in the places he visited showed him every courtesy and honour. After visiting Darbhanga, Raniganj, Bankura, Searsole, Burdhan and Chinsurah he returned to Calcutta, soon to start out again on a visit to Midnapore, travelling by canal boat. Of this journey he wrote : "Steaming on the canal as a 1st class passenger is very nice. I slept on the floor as the husband and wife (other passengers) occupied the only two places in the little cabin." He formed a Branch at Midnapore and returned to Calcutta to celebrate, 21 May, the First Anniversary of the Bengal Theosophical Society. At Madras 25 May, he was met by "the Chetty boys" and Mme. Coulomb. So home and—"Heavens ! but it is a fine thing to *rest* now and then !"

On 2 June, J. A. Venkataramayya, F. T. S., Editor of the *Madras Native Opinion*, lectured on "Theosophy : its bearing on the Future of India." This was one of the first lectures

by Indians who began to realise the stirring effect of The Society upon India, and the changed outlook that was quite perceptibly taking place in the Indian mind.

For about a month the President was in Adyar, and his *Diary* records a number of phenomena, some of them in the presence of M. and Mme. Coulomb, Damodar and H. P. B., which so far have not been made public. They were done, as he relates in *Old Diary Leaves*, chiefly for his own benefit. He does mention one in reference to his indecision as to whether he should go to Allahabâd or Ceylon first. He put the letter containing the request to go to Allahabâd in "the Shrine," locked the door, then "instantly reopened it and got the written orders of Mahâ Sahib through Hilarion, in French."¹ A few days later an urgent telegram from Colombo came and he was "ordered to accept" the invitation. During this time at home Col. Olcott had "metaphysical discussions" with H. P. B.—by which he usually meant that his own training in occultism was still proceeding.

When he arrived in Ceylon, 30 June, he found the Buddhists in distress on account of attacks made on them by the Roman Catholics. He sought on behalf of the Buddhists an interview with the Governor of Ceylon and sat up all one night to get through the Headquarters' Press the Buddhist Petition for Redress. He saw the Governor, Government and Police officials, leading Buddhist priests and laymen and Counsel. Appeals were prepared for the Home Government and House of Commons, through the Secretary of State (Lord Derby). The Buddhists wanted him to go to London and plead their case. His days were crowded with interviews, work for The Theosophical Society, initiations and business affairs, and his nights in preparing memoranda for Counsel to use in London.

Leaving all this work in train towards a settlement, Col. Olcott went on a tour in S. India, beginning at Tinnevely, where he was given a remarkable reception. At his lecture

¹ *Diary*, 6 June, 1883.

he started a subscription for a library for the Âryan Forefathers Society. Here, as everywhere, the sick came to him in numbers and many were healed. He then set out by bullock cart for Travancore, travelling all night. He met the royal family and discussed Yoga with them, and in their presence restored speech to an old woman. He addressed a large audience, then went back by bullock cart to Nagercoil to speak, and travelled all night, a hundred miles on a bad road, to Tinnevely. To Sattur by train, then by bullock cart all night to Srivilliputtur to lecture. Madura came next, and a lecture to a big audience, then Negapatam, where an enormous crowd met him with bands, etc., and in the temple he spoke to about 6,000. At Trichinopoly again a great audience, and a mass meeting in the temple court. At Tanjore he spoke in the temple court to a vast and cheering audience. Sometimes he slept at railway stations, ready to go off early or late to the next place. At Kumbakonam a vast assemblage greeted him at the temple lecture. He gave an address also to schoolboys and undergraduates, and started a subscription for a library for them. At Mayavaram a torch-light procession was arranged to take him to the temple where 9,000 listened to his address. Here Damodar came to meet him, by request, bringing with him a new volunteer to act as his private secretary, sent "by (or through) H. P. B."—Mr. T. Vijiarghava Charlu, who acted for many years as manager of *The Theosophist*. At Cuddalore the priests took Col. Olcott in procession round the temple inside the enclosure, "a ceremony which hitherto only a Hindu has been allowed to perform. . . . The Ârati ceremony was then performed by the High Priest and the blazing camphor offered to the Colonel and a flower garland placed about his neck. . . . The whole temple was crowded to suffocation. . . ." A visit to Chingleput closed the tour. Prince and beggar had done him honour and the masses acclaimed him for his services. "They took me as the friend of their Mother-India . . ."

Col. Olcott went on to Ootacamund to join H. P. B. where she was the guest of Major-General and Mrs. Morgan, who were initiated 6 September. H. P. B. had already drawn around her a large group of Europeans, irresistibly attracted by her powers, knowledge, wit and originality. Letters were again appearing in the papers, hinting that The Theosophical Society had a secret political object, so the President protested to the Government, also against "interference of Mofussil [country] officials with natives joining The Society." He sent copies of his former correspondence with the Government of India to the Madras Government and asked for protection. At this moment the *Bombay Gazette* contained a scandalous attack on them, copied from a New York paper. But to the Founders' considerable satisfaction they received an Order of Council, assuring the President that the Madras Government would "strictly follow the lines that have been laid down by the Government of India." Regarding his complaint, they observed that it was of a general nature, and he was further assured that His Excellency the Governor would "highly disapprove any interference with the religious or philosophical ideas of any section of the population." It was these political difficulties which made Col. Olcott pronounce that "the tenacious observance by the Founders of our Society of the principle of absolute neutrality in all questions that lie outside the limits of its declared 'objects' ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics." But the necessity for that divorce has long since passed.

From Ootacamund H. P. B. had made a trip to investigate the primitive Toda people living in the Nilgiri Hills, and sent a series of articles about them to the Russian papers, entitled "Mysterious Tribes: Three Months in the Blue Mountains." These, translated, appeared in *The Theosophist*, 1909, and were published as *The People of the Blue Mountains*, 1930.

The Founders left Ooty (Ootacamund), 16 September, and stopped at Coimbatore, where many came to be healed. Twenty-three people were initiated and formed a Branch. Then on to Pondicherry, where the Colonel lectured as best he could in French and, despite some difficulty, formed a Branch. After his lecture, he found H. P. B. in the rest-house surrounded by a group of visitors discussing all manner of subjects. And among this group sat a Great One Whom they both knew, Who signed to them to take no notice, and Who presently quietly departed.

On the 27th, two days after their return to Adyar, the President started on another tour in the North. He visited Bellary, Adoni, Hyderabad, Secunderabad and Sholapore, where he was joined by W. T. Brown (from Glasgow) who had volunteered his services, though the President had warned him of the difficulties. In Bombay once more, his lecture was "The Progress of Theosophy," given to a crowded audience. Brown spoke too and was kindly received. The Colonel received, through Damodar, 19 October, an "Order from the Chohans not to heal any more until further orders." He was relieved, for the demand upon him was so great that his health had begun to suffer. The President, with Damodar, Brown and the secretary, Doraswamy, and several others went North, 21 October, visiting a number of towns, at some of which the members frankly confessed disappointment that the President was no longer healing the sick; instead he took up again his favourite subject of Mesmerism and demonstrated experiments. Brown was entrusted with the initiation ceremonies, thus relieving the President of some of the strain. At Lahore the party was taken to a camp of tents on the Maidân (open space), where they were besieged with visitors, who came to hear the President lecture on Âryan Philosophy. On the night of 19 November, as he lay asleep, he was aroused by a touch and, starting awake, grasped the visitor, only to hear a voice of great sweetness ask: "Do you not

know me?" He saluted reverently and wished to jump out of bed to bow in respect, but the Master restrained him, left a note and laid a hand on his forehead in blessing. He then went into Brown's tent. This note contained counsel to the Colonel and the prophecy of the deaths of two people then active opponents of The Society—Swâmi Dayânand and Keshub Chandra Sen. The next evening he lectured on "Theosophy," and again that night the Master K. H. came, accompanied by the Elder Brother who is now the Master Djual Khool, and showed Themselves to him, Damodar and Brown. Despite these manifold signs of interest in him, Brown later left The Society, becoming a Roman Catholic and a teacher in one of their schools. He abused H. P. B. in lectures in the U. S. A. in 1888.

The party went next to Jammu. Leaving the train at Wazirabâd, they pushed on at 3 a.m. by horse-post to Sialkote. Carriages were left this side of the river Tavi and elephants conveyed them across. Here the Mahârâja hospitably entertained them. That night, 24 November, Damodar disappeared. A telegram to H. P. B. brought the answer that the Master had promised he should return, which he did on the 27th, a stronger and finer man, and brought the Colonel a message from the Master Hilarion.

The Colonel had many talks with the Mahârâja, who always remained friendly to The Society and its work. They returned to Lahore, then visited Kapurthala, and Jeypore, where Âtmaran Swâmi assured the Colonel he knew the Chohans, and that he had announced eight years previously that the Colonel and H. P. B. were in America and would come to India. At Baroda the Gaekwar invited Col. Olcott to visit him and to explain his work in India. The party returned to Madras, 15 December, and at Headquarters found many visitors: Dr. Franz Hartmann, delegate from The Theosophical Society of New York and with credentials from the Rochester and St. Louis Branches, Countess Wachtmeister, General and Mrs. Morgan and Miss Flynn.

Other delegates began to arrive, among them William de Abrew and a Ceylon contingent, and preparations were made for the Anniversary. The Madras University refused them the use of the Senate House, so the Master M. advised the erection of a Pandal (100 x 50 ft.) on the grounds. By 25 December sixty-two delegates had arrived from all parts of India. The 27th was a day of great success. The 8th Convention "At the Parent Society's Headquarters" at Adyar, precursor of so many more, opened with the President's Address, and bore witness to the constant guidance of the Masters. In the afternoon a Public Reception was held, with speeches, music, and illuminations. There were many speakers—Hartmann, Brown, Norenda Nath, Pandit Prân Nath (Lucknow), General Morgan, W. de Abrew and Soundra Poullé (Pondicherry). Judge Srinivasa had most generously paid for most of the expenses, and on the 28th the President mentioned this. H.P.B. sent Damodar to "the Shrine" where he found Rs. 500 from the Master K. H. and Rs. 100 from the Master M.

At Pachaiappa's Hall, where there were flags and illuminations, a tremendous crowd listened to the Presidential Address and speeches from delegates. "So closed a year that had been the most active and fortunate of all for our Society."

In reviewing the activities of the year, it was obvious that India had led the way in propaganda, resulting in the formation of 43 new Branches. In England The Theosophical Society of Great Britain, to which title it had changed its name after dissociation of The Society from the Ârya Samâj, held its Annual General Meeting, 7 January. The members were still being supplied with lectures forwarded from India for their instruction. Certain information was imparted about which no risks were to be run. A system of truth was to be unfolded which for the time being was to be confined to The Society "with the strictest security against its unpermitted dissemination." C. C. Massey, in a circular

to members, proposed that Dr. Anna Kingsford, the author of *The Perfect Way*, or the Finding of Christ, should be elected President. This was duly done. Frederick W. H. Myers joined The Society at this meeting. Mr. and Mrs. Sinnett both took a keen interest in the work. Through Massey, Mr. Sinnett became acquainted with a group of members of the Society for Psychical Research—Myers, Gurney and Sidgwick, by whom he was impressed. In June the English Fellows decided, at Mrs. Kingsford's wish, to change their name to the London Lodge of The Theosophical Society. This was the first time a Branch was called a Lodge, no doubt because the Founders spoke of the Great Brotherhood as 'The Lodge.' This decision was sent to the President and the suggestion that other Branches might do likewise. In many countries the title "Lodge" became the usage, while others have retained the older title "Branch," or its equivalent in translation.

In June *Esoteric Buddhism* was published, and round the Sinnetts gathered a group of people to study its contents. The Lodge passed a resolution that it should devote "itself chiefly to the study of occult philosophy as taught by the Adepts of India with whom Mr. Sinnett has been in communication." He was further advised by H. P. B. to have an "inner ring" or "group" to whom to give instruction which he would receive. Many of the meetings had for some time taken place at Miss Arundale's house in Elgin Crescent, where the most interested members met to discuss Occultism.

It was found desirable, and was directed by the President-Founder in Council, that all applications for Charters in England should be forwarded through the London Lodge.

On 20 November the Rev. Charles Webster Leadbeater joined The Society, and expressed an urgent desire to become a regular "chela," or disciple.

Since Col. Olcott had decided to come to England on behalf of the Ceylon Buddhists, and possibly H. P. B. with him, Mr. Sinnett received the news with "dismay." He quite

honestly felt the personalities of the Founders would be out of tune with "the upper social strata of society," to whom he had introduced Theosophy. He regarded himself and Mrs. Sinnett as "the importers of Theosophy into this country." He was even more troubled about the impression Col. Olcott would make. He feared he would "set the teeth on edge with Englishmen of the type of those who were leading the Psychic Research movement."¹ He protested to the Master K. H. through H. P. B., and received a drastic reply.

In the United States very little was done. The Pioneer Lodge of St. Louis was formed 5 May and in December Judge and Doubleday succeeded in forming a New York Branch, called The Âryan Theosophists of New York, with W. Q. Judge as President. Its objects were : To promote the study of Âryan and other Eastern religions and sciences, and vindicate its importance ; to investigate the hidden mysteries of Nature, and the psychical powers latent in man ; and to co-operate in the general work of the *Theosophical Society*. Judge was still struggling financially. He started and edited a little paper called *The Candidate*.

A group in Paris had been meeting weekly at the house of M. Evette, where Leymarie, Flammarion and Cahagnet attended. Two new Branches had been formed in addition to The Theosophical Society of the French Spiritists founded in 1879, and under the direction of Leymarie. The new ones were, "La Société Theosophique d'Orient et d'Occident," which, 7 June, elected the Duchesse de Pomar as President ; and La Société Scientifique des Occultistes de France, to be composed of men of name and fame in science, with M. le docteur Fortin as President.

The first Branch in Russia was formed at Odessa, with the Hon. N. A. Fadéef, H. P. B.'s aunt, as President.

¹ See *The Early Days of Theosophy in Europe*, by A. P. Sinnett.

THE T. SUBBA ROW MEDAL

At the December Convention, 1883, it was resolved "That a Medal to be called the T. Subba Row Medal be annually awarded to any Fellow of The Theosophical Society who would produce the best essay on any of the following subjects :

Aryan Occult Science and Philosophy,
Buddhist Esoteric Philosophy,
Chaldean Esoteric Science and Philosophy and Zoroastrianism,
Jewish Kabala and Esoteric Interpretation of the Christian Religion."

The Fund was started in 1884, the first donation being Rs. 100 by "a Master." The Medal was awarded as follows : In 1885 to P. Sreenivasa Rao, and in 1888 to Madame H. P. Blavatsky for her articles in *Lucifer* on the "Esotericism of the Gospels," though she did not receive the Medal till 1890. At the Convention of 1888 a Resolution was passed adding the following conditions :

That the Medal shall be competed for each year, by Essays written for this purpose by Fellows of The Theosophical Society The three best of these Essays shall be selected by the President in Council and shall be read before the Convention The subjects prescribed by the Resolution shall be taken in rotation—one subject being proposed each year. The subject for 1889 shall be "Aryan Occult Science and Philosophy." The selected Essay shall be published each year by The Theosophical Society.

In 1890, after the death of Subba Row, the Fund was augmented so that the Medal might be awarded annually in his memory. At the Convention of 1891 it was Resolved that :

"In future the Subba Row Medal be awarded by each Annual Convention to the author of the most valuable

contribution of the year to Theosophical literature either by translation into English or original compositions."

No further awards were made until 1895. The following is the list of recipients since that date :

1895 to Mrs. Annie Besant	1912 to Dr. F. Otto Schrader
1896 „ A. P. Sinnett	1913 „ C. Jinarâjadâsa
1897 „ C. W. Leadbeater	1923 „ Purnendu Narayan Sinha
1898 „ G. R. S. Mead	1924 „ Ernest Wood
1899 „ W. Scott-Elliot (W. Williamson)	1925 „ Dr. J. J. van der Leeuw
1900 „ Bhagavân Dâs	1934 „ Mme. Helena Pissareva
1906 „ Dr. T. Pascal	1935 „ Dr. G. S. Arundale
1909 „ Dr. Rudolf Steiner	1936 „ Prof. J. Emile Marcault
1911 „ J. Krishnamurti	1937 No award

THE FOUNDERS VISIT EUROPE

. . . A man's chief obligation towards the public at large . . . will be to conceal the fact that he is a chela, for he has not yet . . . attained the right to choose who shall and who shall not be introduced to the "Mysteries. He merely has to keep the secrets entrusted to him as such. On the other hand the exigencies of his service may require him to perform tasks in the world which involve the partial explanation of his relationship with his Masters, and then a very much more embarrassing career lies before him . . ."

—A. P. SINNETT in *Incidents in the Life of Madame Blavatsky*.

1884

THE Founders were advised to hold mid-year Provincial Conferences for the benefit of local Branches in other parts of India than the Madras Presidency. The celebration of the Anniversary of the Parent Society on the 27 and 28 December "will be invariably at the Headquarters in Madras." The first Provincial Council was to be held in Calcutta, 1 August. When in Paris the President cancelled this meeting as the Founders were absent longer than they intended, and it was finally decided not to hold such Provincial Conferences, on the score of expense.

At a Council meeting 20 January, it was decided that H. P. B. should go to Europe with the President, partly for reasons of health. The Colonel went to Ceylon, where he arranged a Buddhist Defence Committee, which decided he should go to London as their special delegate to plead their case. He had conferences with the Governor and was pleased to find that he was a friend of Mr. Sinnett, had read The Theosophical Society's publications and approved of the Founders' work. It was agreed with the Buddhists that the

Colonel should : 1. Convince the Home Government of the actual disabilities under which the Sinhalese Buddhists suffered, as in the attack by Roman Catholics on a Buddhist religious procession ; 2. Induce the Government to appoint a Buddhist Registrar of Marriages, so that Buddhists might not be compelled to be married by an official of hostile religious belief ; 3. To get some action taken on the question of management of the temporalities of Buddhist Vihâras, whose rights had long been trampled on by their own lay administrators, to the shame of Colonial officials who had neglected their duty ; 4. To try to secure an order declaring Wesak—the May Full-moon—a public holiday to commemorate the Lord Buddha's birthday and also His Enlightenment. When the Colonel and the High Priest Sumangala paid a final visit to the Governor, he intimated to them that they could count upon his friendly action at the right time. All these points were either satisfactorily settled in London, or with the Secretary of State for the Colonies, or referred back to the Governor of Ceylon and settled there.

The Colonel was empowered by Sumangala and other priests to admit candidates into the ranks of Buddhism on their taking "Pansil," an honour never before conferred upon a European.

On returning to Adyar he found H. P. B. had gone on a visit to the Thakur Sahib of Wadhwan, with Dr. Hartmann, Mohini and Mme. Coulomb. The Colonel, urged by a telegram from H. P. B. to hurry, left 15 February with St. George Lane-Fox, a new arrival, to meet H. P. B. at Bombay. Before leaving Adyar the President issued a special order, designating certain members of the General Council to act as an Executive Committee, during his absence and to transact all official business. He added to the Headquarters Executive Committee, Hartmann, Lane-Fox, W. T. Brown and M. Coulomb, and changed the name of the Committee to Board of Control. T. Subba Row was left in charge of *The Theosophist*. The Supplement hitherto sent to every subscriber

was now reserved for members only ; partly to be free to give to those in sympathy accounts of phenomenal and, to some, sacred occurrences, and also to keep Fellows informed, through reports, of the work of the Parent Society and the Branches.

Before H. P. B. left, she issued a Memorandum in which she protested against the tendency of some members to look upon the movement " as a School where *Yoga Vidyā* and Occultism may be learnt in a more expeditious and easy way than heretofore, . . . the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under Their special charge. . . . No doubt there are individual members who have been fortunate enough to be accepted, as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests enjoined upon aspirants for occult knowledge of every age and nationality . . . what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of Mutual Tolerance and Mutual Intellectual Sympathy . . . "

In the February Supplement of *The Theosophist* appeared the reprint of an article entitled " Theosophy Again," from the *Epiphany*, the journal of the Oxford Mission. It said, " we recognize in Theosophy, or in the Theosophist's Magazine, or in the Theosophists . . . the most formidable foe of Christianity in India amongst educated natives. . . . Some speak of Theosophy as a mere juggle ; but those who read the Theosophical publications know that it is a profound theory of the Universe, the nearest perhaps to the revealed truth of any, as far as it goes, while the farthest from the revealed truth, when it stops short and denies all beyond its arbitrary limit." The writer

envied *The Theosophist* its "ardent and laborious band of contributors." He referred also to objections raised in *The Theosophist* to remarks made at a Clerical Conference of Europeans and Indians, when the effect of Theosophy upon Hindus was discussed, and it was noted that the minds of some Christians were being shaken. But it was agreed not to take any notice of Col. Olcott, or adopt any measures against him. In the May Supplement, appeared for the first time an order from the Recording Secretary, Damodar K. Mavalankar, that from 1 May no applicant for admission into The Society should be initiated until the sanction of Headquarters was obtained. Two sponsors were necessary to recommend the applicant—which regulation remained in force until 1931, when it was abolished by the General Council.

Mr. Sinnett was already claiming that the occult information in his book, *Esoteric Buddhism*, was "given out for the first time." This was taken exception to by W. Q. Judge, who pointed out, in *The Theosophist*, that it was all to be found in the *Bhagavad Gîtâ*. H. P. B. replied that Mr. Sinnett had for the first time clearly explained the Esoteric Wisdom of the ages, which lay concealed in the allegories in the *Vedas*, the *Upanishads*, and the *Bhagavad Gîtâ*, and had hitherto been kept secret from all but initiated Brâhmans. Answering another writer in the April Supplement, she said that the bringing to light and the reviving of the ancient learning of Âryavarta was part of the Theosophical work, and was "the real link between the East and the West, uniting them in a bond of Intellectual Brotherhood." In the same Supplement appeared an advertisement of *The Secret Doctrine*, as a new version of *Isis Unveiled*, with a fresh arrangement of the matter, large and important additions, and copious notes and Commentaries, by H. P. Blavatsky, Corresponding Secretary of The Theosophical Society, assisted by T. Subba Row Garu, B.A., B.L., F. T. S., Councillor of The Theosophical Society and Secretary of its Madras

Branch. It was to be issued in monthly parts and was to be completed in two years. This arrangement did not eventuate, and publication was delayed for four years.¹

On the voyage to Europe H. P. B. spent most of her time revising a French translation of *Isis Unveiled*. She, Col. Olcott, Mohini and a young Parsi made up the party. They reached Marseilles, 13 March, and were received by Baron Spedalieri and Commandant Courmes. The Commandant had put on full naval uniform to honour the visitors. To his amazement H. P. B. came ashore dressed eccentrically in a red Garibaldi shirt and a toque with waving plumes. He gallantly offered her his arm to take her shopping. Such was her air and such her beautiful hands that the shop-girls, inclined to smile at her bizarre costume, were impressed instead.

H. P. B. and the Colonel went to Nice to visit the Duchesse de Pomar. The rest of the party travelled on to Paris and London. The Duchesse made her visitors at home in her large artistic apartments in the Palace Tiranti, and drew round them "the cream of the nobility," who flocked to the Riviera. The Duchesse (Lady Caithness) arranged for the Colonel to give talks, and H. P. B. was happy to meet many of her compatriots. One evening M. Flammarion gave a talk, a man whose scientific intuition the Masters commended. Their visit concluded with a meeting of members and friends.

Arriving in Paris, 28 March, they were met by W. Q. Judge, Mohini and Dr. Thurmann, and settled into a flat which had been taken for them by Lady Caithness. The new French Branch was interested in the idea that for the success of The Theosophical Society in the West "it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient." This would create a position to compare and prove the

¹ See "How *The Secret Doctrine* was Written," in the Adyar Edition of *The Secret Doctrine*, 1938, by the present writer.

substantial identity of the two systems, "a course more than any other calculated to create a firm bond of Brotherhood."

Col. Olcott pursued his studies in Mesmerism and visited famous healers, in whose methods he was keenly interested. H. P. B. held discussions at various houses, and these talks were embodied by Lady Caithness in her book *The Mystery of the Ages*. The two Founders had long talks with Judge, who had at last been able to set out for India, for he was still troubled as to why he was not encouraged when he was so willing to work. He thought a big movement in the United States was possible, though the position there was still disheartening. Evidently they discussed a successor to H. P. B., for Judge recommended Mrs. L. C. Holloway, a clairvoyante, and pupil of the Master K. H.

H. P. B. remained in Paris, and presently spent about three weeks with the Comtesse d'Adhemar at her beautiful place on the lac d'Enghien, and was there visited by Judge, Bertram Keightley, and other devoted members of The Society. The Colonel and Mohini went to London, 5 April, and in the train on the way, as the Colonel was considering the problems that had arisen in the London Lodge, there fell through the roof of the carriage a note in the Master K. H.'s handwriting, containing advice as to how to meet the difficulties. In London he was the guest of the Sinnetts. One of the special objects of the London Lodge was, "The reconstruction of religion on a scientific, and of science on a religious, basis; and the elaboration of a perfect system of thought and rule of life." When Mrs. Kingsford took office in the Lodge, 1883, she desired that this rule should apply to Christianity, and not only to Hinduism or Buddhism. She was "an independent worker and contributor to esoteric religious science," but was not a member of The Society when C. C. Massey appealed to her to take office as President of the Lodge. Her co-worker, Dr. Edward Maitland (also a non-member), was invited to the Vice-Presidency.

At the election of officers for 1884, she proposed that two Sections be created in the Lodge: (1) Fellows desirous of pursuing exclusively the teaching of the Tibetan Mahâtâmâs, and to recognise them as Masters, with Mr. Sinnett as President; (2) Was to adopt a broader basis, and encourage the study of Esoteric Christianity and of the Occidental Theosophy out of which it arose. This Section might be known as "The Catholic Section." Fellows might freely attend each other's meetings. Mrs. Kingsford felt certain that sooner or later "Esoteric Christianity will be proclaimed as a religious science in the Western half of the world." She thought the teachings of the Mahâtâmâs materialistic, her own spiritual. Dr. Maitland wrote to the President that it was because he earnestly desired "to rescue the divine and lovely teaching of Christianity from the abyss of anthropomorphism, idolatry and contempt, that I have deprecated with fervour the apparent endorsement given in *The Theosophist* to coarse and ignorant ribaldry with which these teachings are befouled by writers of certain anti-Christian tracts." He felt that the sources of *The Perfect Way* were just as valid as those of H.P.B., and the sources of Dr. Kingsford's information "as trustworthy as the wisdom of the Mahâtâmâs themselves." These views raised considerable feeling, and the question of the next Lodge President was freely discussed.

The election took place on 7 April, with Col. Olcott presiding. G. B. Finch was elected President; A. P. Sinnett, Vice-President and Secretary, and Miss F. Arundale, Treasurer. One of the five Councillors was Prof. (Sir) William Crookes.

The Kingsford-Maitland group were vexed at the course the elections had taken, as Dr. Kingsford—a woman of great force of character—had wished to be President, but they remained silent. Mr. Sinnett was speaking when, suddenly, into the midst of this somewhat tense meeting came, astonishingly, H. P. B., whom everyone thought to be in Paris. There was much excitement. The meeting

broke off to greet her. She was conducted to the platform and introduced to those present. She then said that if members had any inquiries to make with regard to obscure passages in *Isis Unveiled*, they would receive attention and be made the subject of explanations in the new version of the book to be brought out under the title *The Secret Doctrine*. Mr. Myers enquired whether documentary evidence could be obtained from India for the service of the Psychic Research Society (S. P. R.) in reference to cases in which the astral apparitions of the Mahâtâmâs had been seen at various times and places. H. P. B. made Mohini answer. He described a recent appearance of the astral figure of one of the Mahâtâmâs at the Headquarters at Adyar. "Col. Olcott expressed his heartiest sympathy with the labours of the Psychic Research Society."¹ Thus began that curious inquiry into the question of the appearances of the Masters which ended so disastrously, for none had the capacity to judge that which they were examining.

H. P. B. stayed for a week with the Sinnetts. One day she went to Prof. William Crookes' laboratory to see his experiments. Visitors flocked to see her, among them the Countess Wachtmeister, and the Keightleys, Archibald and Bertram. On her return to Paris, 15 April, she was escorted as far as Boulogne by Mrs. Gebhard and her son Arthur, German members.

The Kingsford group applied for a Charter to form a separate Branch, to which the President agreed. On 9 April he met Dr. Kingsford and her partisans at Massey's Chambers, and organised the Hermetic Theosophical Society. Oscar Wilde and his mother were present, and Mohini gave an excellent address. But the problem was not settled, as the members of the Hermetic Branch wished to belong also to the London Lodge, so as to benefit by the course of instruction being given there. This Col. Olcott disallowed, and made a Provisional Rule forbidding multiple membership.

¹ *The Early Days of Theosophy in Europe*, p. 56.

This decision upset the plans for the Hermetic Lodge. The Colonel suggested that Mrs. Kingsford return her Charter and form her friends into an independent Society, and thus make it feasible for them to belong to both. This was done.

On the 16th an American member of the Society for Psychical Research gave a dinner for Col. Olcott at the Junior Athenæum Club, inviting leading members of the Society to meet him, among them Prof. William Crookes, F.R.S., Prof. W.F. Barrett, F.R.S.E., A. P. Sinnett, Frank Podmore, M.A., F. W. H. Myers, and Edmund Gurney. Next day he, with Mohini, visited Prof. Crookes' laboratory, and were shown his "Radiant Matter" experiments. That evening they went to Sinnett's house for an "Inner Circle" meeting of The Theosophical Society.

From time to time Col. Olcott saw Massey who, still strongly spiritualistic, was turning against H. P. B., and was suspicious of some of her phenomena. Mrs. Tennant, mother-in-law of F. W. H. Myers, gave a dinner for the Colonel, and there he met Sir Edwin Arnold, author of *The Light of Asia*. On 2 May the Colonel went to Oxford at the invitation of Lord Russell, an undergraduate cousin of Lane-Fox, who gathered a number of his College friends to hear the Colonel speak. Next day Mr. Ionides, F.T.S., a wealthy retired Greek merchant gave a sumptuous dinner-party at which all the guests were Theosophists. Sinnett gave the Colonel a great reception at his own house, where the rooms were crowded.

Col. Olcott stayed one night with Myers, at Cambridge, where he attended a meeting of the local branch of the S. P. R. Other dinner parties and engagements kept him busy, and he realised that, owing to Mr. Sinnett's efforts, there was considerable interest in Theosophical ideas throughout London social circles. The Press was giving friendly accounts about the Founders and their work, and was sympathetic to Col. Olcott's Buddhist Mission. Mohini too, was winning his way; both in France and in London

his gift of exposition of philosophy and metaphysics contributed to the success of this European visit. He and Mrs. Holloway wrote a book called *Man: A Fragment of Forgotten History*, by Two Chelas, published in 1885.

On 11 May, having expressed his willingness to be examined, the Colonel met a Committee appointed by the S. P. R. His replies were at times careless and inaccurate on matters of detail, and these were used against him with deadly effect later on. On the 28th he attended a large public meeting of the S. P. R., at which he described some experiments he had made with Stack, which showed that the exercise of thought "causes an emission of psychic luminous aura." The members of this Society were apparently sympathetic and were met with cordiality and unsuspecting friendliness on Col. Olcott's part.

On 13 May the President issued a "Special Order" constituting a Board of Control to act as a central management for The Theosophical Society in the United States. He appointed Wm. B. Shelley and Mrs. Josephine W. Cables (President and Secretary respectively of the Rochester Branch), G. F. Parsons, Elliott B. Page, T. M. Johnson, Gen. A. Doubleday and Dr. J. H. D. Buck as members of the Board, leaving it to them to agree upon a Chairman and Secretary. The latter officer was to transmit all returns to the Recording Secretary at Adyar, and the Board was to keep an accurate but private register of all Branches and their members. Expenses of the Board were to be met by a small *per capita* assessment.

While in London the President issued, 30 April, another "Special Order" appointing Miss F. Arundale Assistant Treasurer of The Theosophical Society. She was to have special charge in Europe of The Society's financial affairs, and to receive and receipt all monies payable to it, including initiation fees.

The President left for Paris, 30 May, where he took the opportunity of visiting the Salpêtrière to see some of the

mesmeric and hypnotic experiments which were carried on there. H. P. B. had returned to Paris and Lady Caithness gave a grand meeting for them both in her palatial house. Rather to their discomfort the Founders were made to sit in two huge throne-like gilt chairs. The famous publicist Yves Guyot and his materialistic friends had been invited to meet them, and asked many questions about the alleged powers in man. They then said they would feel obliged if the Founders would show them phenomenal proof of such teachings. H. P. B. refused point blank to do any marvels. M. Guyot and his friends were much dissatisfied, and the evening ended unhappily. Guyot later made insulting and disparaging remarks about H. P. B.

The President cancelled, 3 June, the Charter held by Dr. Fortin and his associates, as they had not conformed to the Rules, and abolished the "provisional organisation" with Leymarie at the head, because he could not, "owing to official relations, function as President of a Branch."

The Colonel, and Judge, returned to London, 13 June, where he was the guest of the Arundales. He held meetings of The Society, and again went to dinners and receptions—at one of which he met again Sir Edwin Arnold, who gave him some of the precious MSS. of the first draft of *The Light of Asia*, and on another occasion met Prof. (Sir) Oliver Lodge. At a reception at Mme de Steiger's, Prof. Elliott Coues of the Smithsonian Institute was present. He had come from America to meet H. P. B. and the President.

In New York, 1878, Col. Olcott had persuaded an artist to make a picture of his Master, according to his description. The likeness was in profile. Now, in London, he consulted several artists to try to obtain a better one, but none were exact or fine enough. Then a well known German painter, Herr Hermann Schmiechen, joined The Society and agreed to try. Col. Olcott gave him the original sketch and visited him several times, and once with H. P. B., who had arrived on 28 June. The result was the magnificent

portrait of the Elder Brother, which is still well preserved at Adyar. Schmiechen afterwards painted an equally fine and living portrait of the Master K. H., also kept at Adyar. During the painting of these portraits the Master often put his hand on the artist's head or arm.¹

The President went to Scotland early in July to stay at Ravenstone with Lord and Lady Borthwick, who had recently joined. He went on to Edinburgh, gave a lecture, and organised, 17 July, the "Scottish Theosophical Society." The men composing this Branch wished to conceal their names, and refused outsiders admission to their meetings.

The London Lodge held an open meeting, 21 July, at Princes Hall, as a public farewell in honour of the Founders, at which the Colonel and Mohini spoke. About 500 were present, persons distinguished in science, literature, diplomacy and society. The Colonel went to Elberfeld, Germany, to stay with the Gebhards in their beautiful house. Mrs. Gebhard had a choice library of occult books and had for seven years been a pupil of Eliphas Lévi. Friends called, among them, Prof. Coues and Dr. Hübbe Schleiden. On 27 July a meeting was held in Mrs. Gebhard's "occult room" when the Germania Theosophical Society was founded, with Dr. Hübbe Schleiden as President.

Col. Olcott visited various towns, interesting people in The Society and its work. In the train, on the way to Dresden with Hübbe Schleiden, the latter received a letter from the Master K. H., answering a question just put by him to the Colonel. At Weisser Hirsch, Baron O. von Hoffman was bringing out a German translation of *Esoteric Buddhism*. At Ammerland Baron and Baroness du Prel, Baron E. von Weber, Prof. G.² and Mrs. Max and others were initiated. After a trip down the lovely Rhine from Mainz to Cologne, they returned to Elberfeld. On 17 August H. P. B., Mrs. Holloway, Mrs. and Miss Arundale, B. Keightley, Mohini, and Mme Fadéef, arrived from London. About ten days later

¹ *The Mahâtma Letters*, p. 349.

² A celebrated painter.

Vasevolod Solovioff came, and helped H. P. B. with her *Secret Doctrine* MSS., as did Myers also. Several letters appeared phenomenally during this period, which all agreed could not have given any opportunity for collusion by H. P. B. with any member of the party. Schmiechen came to make alterations to the portraits of the Masters, under H. P. B.'s direction, and painted two of H. P. B. herself.

Mr. Judge left London at the end of June and arrived, 15 July, at Bombay, where he was met by Tookarâm Tatya and other members. He lectured in the Framji Cowasji Hall on "Theosophy and the Destiny of India," and also at Hyderabad, where P. Iyalu Naidu was Secretary of the Branch. At Gooty, besides a lecture, he gave instruction to members in mesmerism, and suggested experiments in psychometry and crystal reading. He reached Adyar, 10 August, where he found but little excitement over the Coulomb letters. The Founders had so often been maligned that this new attack seemed no more important than those which had preceded it. But Judge was not happy at Headquarters. He was ill and restless, and, in October, decided to return to the United States. He and Hartmann did not readily get on together. Hartmann afterwards admitted that he had dropped a bogus "Letter" on Judge's head, ordering him back to America, though Judge averred that his departure was in no way influenced by Hartmann, and that he had his own reasons for leaving. In later years he often harked back to this brief visit, but always with a sense of uneasiness that he had not made the most of it. He began to feel that the strength of The Theosophical Society was not in India, but in the West, and that the West should not be neglected as in the past.

On 8 September came the first intimation from Damodar to the party at Elberfeld of the pending attack in Madras from the missionaries, incited by Mme Coulomb, who had for some time been breathing vengeance against The Theosophical Society. *The Christian College Magazine*, September,

published an article entitled *The Collapse of Koothoomi*, by Mme Coulomb, accusing H. P. B. of having produced fraudulent phenomena with the assistance of herself and her husband. She supported her attack with letters she alleged were written by H. P. B. Mme Coulomb's antagonism to The Society had become so evident during H. P. B.'s absence, that the Board of Control had been forced to dismiss her.

The Calcutta correspondent of *The Times*, London, telegraphed to Col. Olcott, 23 September, for information about the Coulomb exposé, and Lane Fox, who arrived next day from India, explained what had happened. H. P. B. was exceedingly upset. As the news grew worse and a cable from Hartmann asked the Colonel to return at once, a Council meeting was held—and Resolutions of confidence in H. P. B. were adopted. The President and B. Keightley left for London, and there another Council meeting adopted the Resolutions. H. P. B. followed them to London about a week later. The Colonel crossed over to Paris, saw many of the members, then left for India, accompanied by Rudolph Gebhard.

On arriving, 10 November, in Bombay, the President convened a meeting of members and agreed upon a policy to adopt. He lectured at the Framji Cowasji Hall to an enthusiastic audience on "Theosophy Abroad." He stopped at Poona on the way to consult Judge Khandâlâwala on the Coulomb problem and secured his support for his policy. He was met at Madras, 15 November, by members and students who gave him an address and garlanded him. He lectured next evening at Pachaiappa's Hall to an immense crowd. He began at once to rebuild the "occult room," as the previous one leaked, and he wished to make a place more worthy of the new portraits. He went to Ceylon, 1 December, to report on Buddhist affairs. The Governor promised him that Wesak should be a national holiday, and this was proclaimed on 23 April, 1885.

H. P. B., left Liverpool, 5 October, with Mr. and Mrs. Cooper-Oakley, and was joined at Port Said by Mr. Leadbeater. Their journey was interrupted by a visit to Cairo to make enquiries about Mme Coulomb. H. P. B. was received in Cairo with honour. The Prime Minister, Nubar Pasha, a great Egyptologist, invited the party to dinner, and he accepted a Diploma of Honorary membership in The Society. At soirées H. P. B. met high Egyptian and English officials, and an old Russian friend insisted on her going to the Vice-reine's reception. The Russian Consul, M. Hitrovo, was very attentive to H. P. B., sending her every morning a great bouquet of lovely flowers, and treating her in every way as a person of distinction. She introduced the party to M. Maspero the curator of Boulak Museum, to whom she gave a mass of interesting information about the various objects in his care.

On arriving in Ceylon, Mr. Leadbeater decided to take "Pansil," and thus became a Buddhist. At Madras, 17 December, H. P. B. was given a tumultuous reception at the wharf and taken to Pachaiappa's Hall, which was packed to suffocation. An address, bearing 500 signatures, was read by a student of the Christian College on behalf of students of his own and other Colleges. After the cheering had died down, H. P. B. made one of her rare speeches. She said that of the letters published by Mme Coulomb, not one, as it stood, had been written by her.

When Convention met on the 27th, the President proposed the building of a Parthenon to house the portraits of the Founders of the World's Religions, and Rs. 4,000 were subscribed. On the 28th speeches were made by the foreign delegates, Mrs. Cooper-Oakley's being specially well received. Baron Ernest von Weber, F. T. S. "President of the German League against Scientific Cruelty" made an appeal to the Convention on behalf of the International Association for the Suppression of Vivisection. It was at this Convention that the President instituted the custom,

long followed, of having each foreign delegate represent and read the report of one of the overseas Branches. He was made sole Trustee of the Adyar Estate. A Committee (proposed by Subba Row) was formed to receive and direct further Esoteric Teachings and transmit them to the Inner Group (London) and Branches. The Masters consented to detail a Committee of their regular chelas to give material to this Committee through Subba Row and Damodar.¹ The members were also to help *The Theosophist* by writing for it. The Missionary attack upon H. P. B. was discussed. She had vehemently desired to have herself cleared of the cruel charges of falsehood and fraud. She demanded that the Coulomb's record should be exposed, so as to show the valuelessness their assertions against her. She fretted and stormed and threatened to go to a lawyer to file her affidavit; but the Colonel threatened her with his resignation if she did, and said that the Convention should decide between them. At Convention he argued that H.P.B.'s trial would resolve itself into a "trial of the Esoteric Philosophy and of the existence of the Mahâtâmâs, and, as these subjects are the most sacred, not only to Hindus but to occultists of all religions . . . the prospect is shocking to their feelings." A Committee was appointed which was to submit its decision to the Convention. Following the lead given by the President, it feebly resolved that the letters published were—

"Only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed even by a judicial verdict in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of Law."

So the teacher to whom all owed so much, the real Founder-builder of The Society, was left defenceless by "the

¹ The Committee consisted of: Col. H. S. Olcott, Madame H. P. Blavatsky, T. Subba Row, B.A. B.L., Damodar K. Mavalankar, A. J. Cooper-Oakley, Mrs. Cooper-Oakley, S. Ramaswami Iyer.

faint-heartedness of the chief Theosophists,"¹ to be branded with any name her enemies chose. The only thing to be said in extenuation is that neither Col. Olcott nor the Committee foresaw what lay ahead in the next few months.

APPENDIX

THE INDIAN NATIONAL CONGRESS

DURING the course of this 1884 Convention, seventeen of those present, either members or friends and sympathisers were fired with the idea of doing something to help India. They went across to Madras and held a meeting at the house of Dewan Bahadur Ragunath Row. Among them were men who became famous in the political life of India, and who "out of their love and their hope conceived the idea of a political National movement for the saving of the Motherland."

It was decided to hold a meeting of Representatives of the Indian National Union, as they called themselves, at Poona, 25 December, 1885. However, when the time arrived it was found necessary, because of an outbreak of cholera, to hold the meetings in Bombay. Indirectly, this Conference was to be "the germ of a Native Parliament and if properly conducted will constitute in a few years an unanswerable reply to the assertion that India is unfit for any form of representative institution." It was called "The Indian National Congress." A. O. Hume came from Simla to attend the Conference. He was made a member of the first Subjects Committee, 1887, and assisted in the framing of the Congress Rules. He was General Secretary, by election, of the Congress from 1884-91. For these and other services he became known as the "Father of the Congress."

¹ *Why I do not return to India*, by H. P. B., written in 1890. See *The Theosophist*, Jan., 1933.

It is admitted "that the Theosophical movement in India was the forerunner of the more recent political movement symbolised in the National Congress . . . and that Theosophy sowed the seeds of a rapid nationalisation . . ."

As all the world knows, the Congress Party now forms the Government in the majority of British India Provinces. The part Dr. Annie Besant played in its development will appear in due course.

THE COULOMB CONSPIRACY

(1884-5)

THE acquaintance of H. P. B. with Madame Coulomb began about 1871. After H. P. B.'s shipwreck, a Miss Emma Cutting, on the staff of a small hotel, had been friendly to her in Cairo. Miss Cutting became Madame Coulomb, and H. P. B. learned of the unreliable character of both Madame and her husband when, in 1884, she sought information as to their antecedents, and why they had been forced to flee the country as bankrupts. When they came to the Founders in Bombay, 1880, the Coulombs were penniless, and were given home and shelter and the freedom of H. P. B.'s purse, but no wages—the Founders were far too poor to offer them any. H. P. B. knew the Coulombs would prove treacherous. She revolted against keeping in the house two such enemies who would try to destroy The Society. She asked advice and the Master replied in these famous words : " So long as there are three men worthy of our Lord's blessing in The Theosophical Society it can never be destroyed." He added : They are homeless and hungry : shelter and feed them then, if you would not become participant in her Karma."¹ In spite of kindness, and though they became members of The Society, Madame Coulomb offered to sell H. P. B.'s " secrets " to the Rev. Bowen of the *Bombay Guardian*. She was always ready to deprecate The Society and its Founders to anyone ready to listen, and she had a flair, objected to by everyone, for prying into other people's affairs.

¹ *The Theosophist*, August 1931, pp. 656-7.

M. Coulomb was a clever carpenter and draughtsman with a gift for being able to copy other people's writing, and with a handwriting not unlike H. P. B.'s own.

While the Founders were in Europe, 1884, the members of the Board of Control at Adyar could tolerate Mme Coulomb no longer. She made mischief and breathed vengeance, because she felt injured that she had been prevented by H. P. B. from badgering Prince Harisinghji into giving her money, which she wanted so as to be able to go away and set up another hotel. The Board gave both Coulombs notice to leave. It was difficult to induce them to depart. Coulomb had been given the key of H. P. B.'s room, with instructions to look after it, and to make certain alterations. No one interfered with him, for all were accustomed to his repairing activities. The Coulombs shut themselves away upstairs after H.P.B. left, and did as they liked. While the Founders were in Paris, Subba Row wrote to H. P. B. asking her if she had ever written any compromising letters to Mme Coulomb, and if so to buy them from her at any price, rather than allow Madame to ruin her or The Theosophical Society. H. P. B. replied she had never written her anything that she "should fear to see published."

The Coulombs finally betook themselves to the missionaries in Madras, who lent them a willing ear, and grasped the opportunity Mme Coulomb offered them of damaging H. P. B. and The Society. They were apparently only too glad to publish in the *Christian College Magazine*, September and October 1884, long and shameful articles by Mme. Coulomb, for which she was paid, in which she pretended to know and expose the methods by means of which H. P. B. had produced her phenomena, and explained the part she alleged she and her husband had played as accessories. Both the missionaries and the Anglo-Indians were antagonistic to H. P. B., and persistently regarded her as a "Russian spy," and disliked the way she took

the part of the Hindus. Hodgson had their sympathy when he resurrected the old "Russian spy" scare, on the score of H. P. B.'s excitement about news of a Russian military movement on the Afghan frontier. He asked himself if, after all, H. P. B. had set herself to foster disaffection among Hindus towards British rule. Much of the Indian Press took H. P. B.'s part, feeling that the missionaries attacked the Hindu religion and philosophy under the guise of exposing her "trickery."

When in England, Col. Olcott had made friendly contact with leading members of the Society for Psychical Research. They were interested in the phenomena produced by H. P. B., and in the appearances of the Masters of which they had heard, and of which the Colonel and Mohini spoke quite freely in answer to their questions. In May 1884, the Council of the S. P. R. appointed a Committee for the purpose of taking such evidence as to alleged phenomena connected with The Theosophical Society as might be offered by members of The Society who were at that time in England, or as collected elsewhere. The members of the Committee were E. Gurney, F. W. H. Myers, F. Podmore, Henry Sidgwick and J. H. Stack, to which were added Mrs. Sidgwick and R. Hodgson. It should be kept in mind that these were persons of literary, academic and other distinctions, some of whom were accustomed to spiritualistic investigations; but none knew anything of the rationale of Occultism, or of unusual yogic powers. Yoga was to them a completely unknown science. They had no qualifications whatever which would render them competent or reliable judges of such matters.

The Committee had the opportunity in London of examining Madame Blavatsky, Col. Olcott, Mohini M. Chatterji and Mr. Sinnett. The ground to be covered by their enquiry was: (1) As to the appearance of phantasms of the living; (2) The projection and material constitution of the human Double; (3) Appearances and communication with the

same at distances from the physical body ; (4) Visits to the witnesses from living Adepts ; (5) *Apports* of ponderable objects ; (6) Astral bell-sounds ; (7) The phenomenal receipt of written documents ; (8) The precipitation of Mahâtmic writing within closed letters from ordinary correspondents while in transit through the mails ; (9) The giving of flowers by an Adept's double to a group of observers.

The Colonel and Mohini answered all questions fully, with a stenographer reporting. The Committee decided to issue a preliminary and provisional Report, which was circulated among members of the Society only. They concluded that there was a *prima facie* case for some part at least of the claim made, which could not be ignored. They thought it necessary that "an actual residence for some months in India of some trusted observer . . . is an almost necessary pre-requisite for any more definite judgment."

On 30 June H. P. B. and Col. Olcott attended the Psychical Research Society's meeting, where something went wrong. The Colonel seems to have said or done something unwise, besides making an ill-advised speech about the Masters, and H. P. B. was furious with him. In any case, seeds of suspicion were sown ; they soon sprouted.

As the Coulomb letters were just out, it was considered important by the S. P. R. to find out, by due examinations, if these were forgeries or not, though such an examination was manifestly none of their business. They chose as investigator for the Committee a Mr. Richard Hodgson, B.A., an Australian, a protégé of Prof. Sidgwick, who had paid for him to study in Germany. He seems to have had no first-hand acquaintance with psychic phenomena. He went to India, November 1884, where he was received as a friend at Adyar. Col. Olcott and H. P. B. gave him every opportunity of studying the available records. He studied also Mme Coulomb's side of the case. He thought some of the witnesses credulous and deficient in observation.

No doubt they were, these are common faults ; but it would appear that Hodgson's own mind had a distinct bias—to read fraud into everything. He persistently refused to allow H. P. B. to see the supposed originals of the letters published in the *Christian College Magazine*, though he had them in his pocket when he came to see her. The letters purporting to be written by H. P. B. were submitted to several supposed experts who, after changing their minds, pronounced them genuine. Later they were pronounced not genuine by a German expert who saw “not the remotest similarity” between H. P. B.'s writing and that in the “Mahâtmâ Letters.” H. P. B. declared the Coulomb letters “interpolated forgeries.” It was her word against the Coulombs. Hodgson decided in favour of the Coulombs, and he considered as worthless all evidence except that provided by them. He made out H. P. B. as a “cunning *prestidigitatrice*, with elaborate preparations and carefully planned surprises, carried out by astute confederates.”¹

As regards “the Shrine,” H. P. B. gave a plain story of its purpose : that it was designed and constructed by the Coulombs so as to be able to take it to pieces to put in her trunk to take with her to the hills. There is every reason to suspect that Coulomb tampered with it, and with the wall during H. P. B.'s absence, for the grooves were new and unused. Some of the Masters' Letters were submitted very freely by Hume, Sinnett, and others to Hodgson for examination, and he took it upon himself to decide in whose handwriting they were.

The impression gathered from a careful reading of the Report is that Hodgson was prepared to admit anything but the simple fact that the Masters communicated with H. P. B. and others by unusual but adequate methods. As H. P. B. said, “I am unable to prove the *reality* of the phenomena produced in any court of law, no more can Hodgson & Co.,

¹ Concerning H. P. B., by G. R. S. Mead, 1920.

prove their *unreality* otherwise than on circumstantial evidence and their own prejudged idea."

Hodgson returned in April 1885 to present his inaccurate and misleading Report. At the General Meeting of the S. P. R., held 24 June, with F. W. H. Myers in the Chair, Prof. Sidgwick read the conclusions expressed by the Committee appointed to investigate phenomena connected with The Theosophical Society. Without the slightest reference to those most concerned, they pronounced this unjust verdict on H. P. B. : "For our own part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress ; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting imposters in history." This cruel judgment was for many years repeated in the *Encyclopaedia Britannica*. It has recently been omitted.

It has to be remembered against the S. P. R. that they never called upon any qualified person to examine or criticise the Hodgson Report. Nor did they permit the accused person to make any reply. H. P. B. was, as she said, "the victim of a most damnable conspiracy." She also said that phenomena would go on as it always had, and would show that the Mahâtâmâs were certainly no creation of her own. In 1895, four years after her death, V. S. Solovyoff (Solovioff) wrote a series of articles in a Russian paper about H. P. B. The S. P. R., not content with the wrong it had already done her, caused these articles to be translated, abridged, and made into a book by Walter Leaf, D.LITT. which was published on its behalf. The book was called *A Modern Priestess of Isis*. In the Prefatory Note, Henry Sidgwick wrote that they thought Solovyoff's "entertaining narrative" should be made accessible to English readers ; "not so much that they might desire additional proof that she was a charlatan—a question already judged and decided—but rather some explanation of the remarkable success of her imposture. . . . Whether The Theosophical Society is likely

to last much longer—I am not in a position to say, but even if it were to expire next year, its twenty years of existence would be a phenomenon of some interest to the historian of European society in the nineteenth century . . .” Solovyoff’s statements were not in any way challenged or verified, he too was swallowed whole by the S. P. R. As H. P. B.’s niece, Vera Johnston, wrote, this book was practically a work of fiction . . . “the private letters of a dead woman, genuine and honest; and the narrative of a living romancer, largely fictitious.” Solovyoff’s work was full of inuendoes, and he betrayed H. P. B. and her family without scruple.¹

In 1904, twenty years later, Mme Coulomb’s forged letters were reissued by the Christian Literature Society, on behalf of the still antagonistic missionaries, as “An Incident in the Early History of Theosophy in India.” Such a publication reflects no credit on the Christian Literature Society, nor does the Foreword by which it is introduced.

Writing in 1920 “Concerning H. P. B.” G. R. S. Mead said “. . . Dr. Hodgson himself has so fundamentally altered his own position, owing to his now mature first hand experience, [with the medium, Mrs. Piper], that one need not be held to be departing entirely from an impartial judgment in thinking it more probable that Dr. Hodgson’s inexperienced hypotheses with regard to Mme Blavatsky are not to be preferred to the many years of testimony in her favour brought forward by her friends in all countries.”

Some years later, when Dr. Besant met Dr. Hodgson (he had become an LL.D.) he gave her the impression that he had lived to see the truth of the phenomena he had earlier denied. He told her that “he would have given a very different report had he known in 1885 what he learned afterwards.”² In October 1925 Dr. J. H. Cousins met Sir William Barrett, who volunteered the opinion that a wrong had been done H. P. B. by the S. P. R. on the Coulomb affair; and

¹ See *The Theosophist*, Feb., 1894.

² See *The Real and the Unreal*, by Annie Besant, p. 9, 1923.

that Hodgson had come to believe in quite as extraordinary things as he had condemned in the case of H. P. B. Sir William hoped that the Report, which was a blot on the proceedings of the S. P. R., would some day be withdrawn.¹

As H. P. B. wrote to Mrs. Sinnett of the S. P. R., of Myers and of Hodgson : "How terribly they will be laughed at some day."²

¹ *The Theosophist*, Vol. XLVII (1), p. 5.

² For some at least of the fulfilment of this prophecy, see *Defence of Madame Blavatsky*, Vol. II, "The Coulomb Pamphlet," by Beatrice Hastings, 1937, for a close and careful analysis of the fallacious argument presented in the S. P. R. Report. Mrs. Hastings's determination is to secure, if possible, the withdrawal of the Report.

See also, "Did Madame Blavatsky Forge the Mahâtma Letters." By C. Jinarâjadâsa, in *The Theosophist*, beginning September, 1933, p. 655. These articles were reprinted as a book (with thirty illustrations) in 1934. In his Conclusion, Mr. Jinarâjadâsa writes : For the first time I present all the evidence for Madame Blavatsky. Let those who desire to answer the question : "Did Madame Blavatsky Forge the Mahâtma Letters," read first Mr. Richard Hodgson who, *examining only one script*, said "Yes," and on whose word she had been adjudged a charlatan and a trickster ; and then read this thesis of mine, with its answer : "No."

EXPANSION IN EAST AND WEST

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds."

—Written by a Master of Wisdom, *Lucifer*, Vol. I, p. 344.

"I have pledged my word to help people on to *Truth* while living and will keep my word. . . . The day will come when posterity will learn to know me better. . . ."

—H. P. B. in *Scrapbook* I.

" . . . all the world has been circled by the wave of H. P. Blavatsky's thought."

—Annie Besant, in *Lucifer*, April, 1893.

1885

CONVENTION delegates departed, but Richard Hodgson remained as the Founders' guest. He "examined" H. P. B. about the Coulomb letters and found her "difficult," because she mistrusted him. He went into Madras to investigate the Coulomb side of the case. But he called on the Founders occasionally, when Col. Olcott gave him extracts from his *Diaries*, and any other information he desired, for at this time he anticipated that Hodgson's report would be favourable to H. P. B.

During the night of 8 January the Colonel was visited by the Elder Brother, now the Master Djual Khool, who gave him instructions on several matters. Mr. Leadbeater, who was in the same room, heard the voices, and saw the light, but not the form; but he was privileged to see the Master M. who visited H. P. B. and gave her the plan for *The Secret Doctrine*, for which material had been accumulating.

Before leaving, 14 January, for Burma with Mr. Leadbeater, the President started the building of a sturdy wall to prevent the encroachment of the river on the property, which was extended and completed in 1907. He made the first rough draft of a design for his proposed Temple of Religions. To objectors he said he could not see how such a "Temple of Religions, over whose portals is to be read 'There is *no* religion higher than Truth'; and upon whose walls are to hang the portraits of the Founders of all the great faiths and many of the great philosophers, ancient and modern, who have been the wisest teachers of the race, could harm The Society. . . . In the plan of the Pantheon was expressed the true character of The Society."¹

King Thebaw III of Burma, having heard of Col. Olcott's work for Buddhism, invited him to his Court. On arrival in Rangoon the Colonel's rooms were crowded by the responsible elders of the Buddhist community. He lectured to the Hindus on Hinduism, when some Burmese Christian rowdies caused trouble; and he spoke at the beautiful Shwe Dagon Pagoda to Buddhists. He was catechised by some priests in Buddhist theology—and passed satisfactorily! On 28 January he received a cable from Damodar to come at once as H. P. B. was dangerously ill. Her constitution had been undermined by hardships, by the long and close hours of work, which, added to the strain of psychic phenomena, left her no reserve of strength to withstand the fretting of this intolerable charge of fraud and untruthfulness, which the Convention had refused to allow her to combat.

The Colonel returned at once, and at Adyar found H. P. B. in a state between life and death. Dr. Mary Scharlieb and Dr. Hartmann said it was a miracle she was alive. One night her Master had come and laid His hands upon her, and brought her back from death. Her work, her trials, her sacrifices, were not yet completed. Subba Row and Damodar gloomily prophesied that The Society could not survive her

¹ Letters to Miss Arundale, 1885, printed in *The Theosophist*, 1932.

death—but Col. Olcott vowed that even if everyone should resign he would keep on working and succeeding.

When he returned to Burma, Col. Olcott wrote, 27 February, to Miss Arundale, that owing to the uncertainty of her health, H. P. B. "has almost ceased to be a factor in the movement, and an active correspondence is already in progress between the Oakleys, Hartmann, Lane-Fox and myself, as to proposed changes in the management in case the apprehended calamity should occur." After she had arrived in Europe he wrote, 1 June, he doubted "if she will ever be able to do much henceforth. We must regard her as our Pensioner and see that she is kindly cared for." He was convinced that "by keeping H. P. B. out of sight for the time," and fighting out the, to him, "true issues of the crisis," he was able to "snatch back public confidence, that her personal vindication had been well-nigh accomplished in the general vindication of our platform, without our having to go into details as regard her character." On 13 October he wrote that in Calcutta and Benares there had been "*not one word at either place* about H. P. B.'s phenomena. This is simply because everybody seems willing to put aside for the moment the whole question of the genuineness of the phenomena, and to view the sterling and undeniable merits of the movement as a sociological phenomenon and evolutionary factor." He also explained that when H. P. B. said "her Master said so and so about a certain measure, I replied that nothing could be debated in that Convention save upon its *merits*, and whatever might be my personal loyalty to any Teacher or Teachers, the T. S. as a body was absolutely independent of all authority except its own."¹ H. P. B.'s view, was that she looked for the Teachers to express Their wishes at all times and in all places.

St. G. Lane-Fox had returned to Adyar, and pressed upon the President proposals he and Dr. Hartmann had prepared for the formation of an Executive Committee, with

¹ Letters to Miss F. Arundale, 1885, *The Theosophist*, 1932.

powers that would curtail the absolute authority of the President. (Mr. Leadbeater refused, to take any part in this plan.) They had persuaded H. P. B. to endorse these proposals, an endorsement she withdrew on receiving further explanations. While the Colonel was talking this over with H. P. B. a note appeared from her Teacher "promising that upon H. P. B.'s dying the link between The Theosophical Society and the Masters shall stay unbroken."

The proposals demanded that "The President-Founder should be asked to select an Executive Committee consisting of five persons, . . . and to transfer to them all the supervisory, financial, and executive affairs of the Society, to appoint all officers—the President-Founder excepted—and to ratify all documents concerning the Society." The President objected to this encroachment on "my autocracy." He felt strongly that he and H. P. B. had borne all the burdens, and he was not prepared to trust authority to newcomers who had not yet proved themselves sufficiently, nor won the confidence of the people in the many directions in which The Society had now ramified. They thought financial difficulties could be overcome by having *The Theosophist* and the book business turned over, without compensation, to The Society, for they considered it highly detrimental to its interests that the magazine should be private property. Probably this incident caused Col. Olcott to realise that the President of The Society, if not possessed of a private income, should have these two concerns as a possible source of supply, and decided him to provide in his Will that both should be under the personal ownership of the President for the time being. Though he objected to the suggestions made, nevertheless the President saw it was essential that he should provide some form of coherent management to act in all matters during his absences, and he made certain provisions for committees, etc.

When H. P. B. was out of danger, the President went again, 11 February, to Burma. In Rangoon he met a

Committee of English and Burmese Pâli scholars to complete the revision of the Burmese translation of his *Buddhist Catechism*, of which several thousand copies were distributed gratuitously. The Rangoon Theosophical Society was organised, 27 February, after a lecture on "Theosophy : no Sect." While the Colonel was absent, Damodar left Adyar, 23 February, to go to his Master's âshrama in Tibet.

A telegram from Adyar advised the President to return at once, instead of going on a tour in Bengal, as the Central Committee had resigned, and some Branches threatened to dissolve if H. P. B.'s case were not made good against the missionaries, one of whom had issued a pamphlet called "Theosophy Unveiled," based on the Coulomb forgeries, which was sent to Burma and sold at the door when the Colonel lectured at the Town Hall in Rangoon. Before leaving, he organised the Irrawaddy Theosophical Society, for Europeans. Because of all he heard against King Thebaw, he decided not to visit him at Mandalay.

On arrival at Headquarters on the 19th, the President saw that matters were serious. Not only was H. P. B. still distressed, but there was also dissatisfaction among the residents. The President's absence, and H. P. B.'s illness, and therefore her inability to bear the burden of administration as she had done on previous occasions, had culminated in divided authorities. Mr. Hume, who had been visiting Adyar, wished to "save" The Society by forcing the Founders and all those who had asserted they had seen the Masters, to resign as being frauds and accomplices ; to sell Headquarters and to set up in its place a Scientifico-Philosophico-Humanitarian Theosophical Society. Phenomena were to be prohibited, and if any did occur they were not to be talked about under pain of expulsion.

Under the direction of Hume, a small group consisting of himself, Raghunath Row, T. Subba Row, and others, had met, 14 March, and Resolved : (1) That the question of phenomena be dissociated from The Theosophical Society.

(2) That the Report of the Committee on H. P. B. be not circulated; (3) that a circular be issued to all F. T. S. in India discouraging all expectation of seeing phenomena, or the Master, or of . . . receiving occult training; and unless an affirmative reply be received the member would be understood to be actuated by such motives; (4) that Raghunath Row prepare a list of members for a Committee to take entire charge of The Theosophical Society and give advice to the Founders. These ideas were then embodied in "Special Orders," in which it was pointed out that many Theosophists were labouring under a wrong impression that blind belief in phenomena was a pre-requisite for membership, and that Theosophy was based upon such a belief. The Branches were asked to report before 1 August whether all the members were prepared to continue Theosophists, with the full knowledge that the above idea was a misconception and understood that the duty of each member was to consider all men as brothers . . . to promulgate truth and morality . . . to aid the revival of the Sanskrit language and the recovery of its vast treasures of literature and science . . . Anyone not prepared to continue membership on these lines was to intimate the same to the Committee. None of these ideas were followed up.

When H. P. B. heard that the missionaries were threatening Gen. Morgan with a lawsuit for publicly describing Mme Coulomb as a "forger" and a "purloiner of letters," she was violently unhappy. But she would have borne it all had she "found loyal support." On 21 March she gave in her resignation as Corresponding Secretary. In spite of her protests she "was sent to Europe" to regain her strength, but really because those at Adyar "were not equal to the trial when it came."¹ On 31 March, she sailed away from her beloved India, never to return. With her went Bavaji (Krishnaswami Iyengar, often called Dharbagiri Nath),

¹ *Why I do not return to India*, by H. P. B., written in 1890, *The Theosophist*, Jan. 1933.

who had been "ordered" to accompany her, and Dr. Hartmann and Miss Flynn to look after her. Rumours were at once set afloat that she was, after all, a Russian spy, and that as war was imminent in Afghanistan, against Russia, she had therefore fled the country.

The President worked very hard in this year to present an unbroken front to the world, at the cost of the sacrifice of H. P. B. She was all for vindicating, in her own explosive way, herself and therefore her mission to the world in the name of the Masters. The President was subjected to severe criticism and condemnation by many for the policy he pursued. But he was convinced that his course was the best, and would prepare the way for H. P. B.'s return.

The Council was unanimously of the opinion that Gen. Morgan should defend the case brought by the missionaries as he would probably win, and thus expose the worthless character of the Coulombs. But after H. P. B. had gone out of reach they withdrew the suit, even though the General repeated his "insults."

Col. Olcott planned to change "the government of The Theosophical Society from its present autocracy of H. S. O., to a sort of Cabinet Government to act with and share the responsibility of the President. . ." He issued a circular, 7 April, advising certain members that he had formed an Executive Committee as an experimental measure, to be ratified at the next Convention, and inviting them to become members. This Committee, with himself, was to have entire management of The Society's affairs. Its proceedings were to be kept secret, save with the consent of the majority present. Members of the General Council were invited to attend, if in Madras when the Committee was in session. It consisted of R. Raghunath Row, P. Sreenavasa Row, S. Subramanier, C. Ramiah, R. Parthasarathy Chetty, T. Subba Row, A. J. Cooper-Oakley, and C. W. Leadbeater, Secretary. On 12 April this Committee met and "Resolved that Mme Blavatsky's resignation be accepted, and that the President be

requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy. R. Raghunath Row, Chairman."

On the 17th the Committee drew up a notification which was sent to all Branches, pointing out that though The Society had been in existence ten years, it was not yet in a position to support itself independently of the funds which the Founders provided yearly from their own resources and from *The Theosophist*. It was essential for the stability of The Society that measures should be adopted giving it legal capacity to receive, collect, hold and administer Endowments. It was suggested that it should become a corporate body. This Incorporation was discussed at Convention and considered too complicated; so it did not actually take place till 1905.

After the betrayal of Headquarter's hospitality by Hodgson, the Executive Committee (or Council) issued a notice, in May, that "no person be allowed to stay at Headquarters without first obtaining the permission of the Council." Members of the Council and Branch officers were to be allowed by the President to stay not more than one week without special permission.

The Executive Committee operated harmoniously for some months, then gradually faded out, "for the practical reason that nobody save myself had all the details in his head," said the President. Some of the Europeans had left the country, and he was left to the autocracy "which was my abhorrence, and I asked nothing better than that somebody should come forward and take a share of the great responsibility—for the administration of our difficult business."

Though the situation seemed to grow worse as the Coulomb crisis developed, yet it took a good deal to

discourage the President. As he was determined to put on a brave face, he organised a lecture, 27 April, on the Policy of the Society, at Pachaiappa's Hall. The meeting was a success, the audience receiving the President with cheers. As reports came in from abroad he learned that most members were standing firm.

The President went in May to organise Branches in the Carnatic, and then for a short tour to Madura, Trichinopoly and other southern towns, where he was warmly received by demonstrative audiences, and where, when opportunity occurred, he defended H. P. B. He was keenly aware, as he studied the mode of the higher education in the Colleges, that such education as the youths were receiving put a "blight of materialistic scepticism" on everything, and he combatted it where he could. He delighted in addressing College students, calling to their minds the past glories of their country, and urging them to revive India. He left, 3 June, for Calcutta, for he fretted when not out in the field and busy. Although it was such hot weather he continued his tour, speaking mainly on Theosophy, Mesmerism (still doing a little healing) and Education. At Jubbulpore some Pâdres challenged him to do a "mesmeric miracle" under their own conditions. He gave explanations about The Theosophical Society and its purpose and cleared up misunderstandings. Where there was no Branch he organised one, and, after continuous travelling and lecturing, reached Bombay 3 September, where he held a meeting of The Society.

At Poona, 7 September, the President addressed 1000 boys at the Fergusson College. After visiting Hyderabad and other places he went to Gooty, one of the first Lodges to put up a fine bungalow, in which he was accommodated. That night he was visited by his Master and Mâ-jî. He travelled to Anantapur, to form a Branch, and back, in a bullock cart. On 1 October he reached Madras where, after a few days rest, he addressed a large audience on "The Perils of Indian Youth."

Even when on tour, the President was always busy with what he called "desk work," which meant answering the constant stream of letters, and writing articles, for he was now responsible for *The Theosophist*, though Subba Row edited it in his absence. By request of the proprietors of the journal, C. W. Leadbeater became, in May, the Manager, and Mr. T. V. Charlu,¹ Assistant Manager and Cashier.

When the President went on tour Mr. Leadbeater and Mr. Cooper-Oakley were the only two Europeans at Adyar, and they lived, each alone, with the strictest economy on extremely monotonous food—as there had been complaints at the cost of Headquarters' upkeep, and the Treasury was empty. Mr. Leadbeater occupied the octagonal bungalow, where the Master K. H. came to him one day and recommended efforts along certain lines, which he was pledged not to divulge, save with the Master's direct authorisation. He would Himself watch the experiment and intervene in case of danger. Mr. Leadbeater worked at the instructions faithfully, and, at the end of forty-two days, the Master helped him to break through to the use of continuous consciousness, astral and physical, whether the physical body was awake or asleep. Then followed a year of hard training, mainly under the direction of the Master Djual Khool, Who with great patience directed and tested Mr. Leadbeater's efforts. Often Subba Row came to help with the instruction and testing. For the rest of his life Mr. Leadbeater was a great clairvoyant, putting his powers and immense experience wholly at The Society's service.

When H. P. B. left Adyar she travelled by way of Ceylon, where she was too ill to go ashore, so the High Priest Suman-gala and other priests went on board to express to her their sincere sympathy. In a letter to the Colonel, 11 April, posted at Aden, she described the discomforts of the voyage and her own ill health in her usual graphic style, and

¹ Known as Ananda—his *chela*-name.

continued : " Master told me most plainly that if the Society did not recall me before 1886, They would retire entirely from any connection with it, signify so to the London Lodge and other European and American Societies, and break every connection with every member. THEY will not countenance ingratitude, Olcott, however guilty I may appear in the eyes of fools or even wise men for that matter. . . . I am the only one, for the present, in full possession of their doctrines and ready to give out as much as I can . . ." In Italy H. P. B. took rooms at Torre del Greco for about three months. From her letters to Mrs. Sinnett it is easy to realise how she recognised all the mistakes she and others had made. She spared neither herself nor them, putting her finger with exactitude upon causes and effects, and upon who was responsible for the causes. She said that in those days of extreme illness in Adyar, she was shown things as they were—who was wrong, who right, and the future also. And when the Master had shown her all, and asked her if still she was willing to go on, she said " Yes," for the sake of the few.

H. P. B. decided to go to Wurzburg, near Munich, Germany. When settled there in August, her determination to get something done for The Society flamed up again. She suggested there should be two more Presidents, one in America, one in Europe, and Sinnett to be the chief over all the European Societies (Lodges). She felt that Col. Olcott's attitude was really a half-admission that she had been guilty at times of bogus phenomena, and, if she were a fraud, then, since he had stood by her, he must be one also. She was working at *The Secret Doctrine* and persuading anyone who would to help her. Evidently Mr. Sinnett suggested she should sell it for a consideration. This she emphatically refused to do. She would not even bind herself to have subscribers for it. About October, Countess Constance Wachtmeister felt urged to go to H. P. B., who told her she had been sent to help with *The Secret Doctrine*. The Countess

left on record¹ how H. P. B. spent her days in strenuous and unremitting labour at her desk from 6 a.m. to 7 p.m. She rarely went out. Though she wrote *The Secret Doctrine* all by hand, very little of the original MSS. in her handwriting remains. The first manuscript copy sent to Adyar for Subba Row is the hand-written copy by the Countess Wachtmeister and others, in a book purchased in Wurzburg.

By October opinion was strong in the Council that rebuttal of charges for which H. P. B. still agitated would only stir up controversy again. That Col. Olcott and others ignored the attacks, she regarded as a betrayal by her friends. Subba Row declared that "if H. P. B. kept up this agitation (by pamphlets, correspondence and personal talk, and by such rows as the present . . .), he should not only resign from The Theosophical Society, but get all with whom he had any influence to do likewise."²

The President began in November to enlarge the Hall by extending the verandah in front, taking in the portecochère, and filling in the spaces between the outer pillars with a clever lattice-work of tiles. At the opening of Convention, 27 December, it was ready and beautifully decorated. This Hall took the place of the proposed Pantheon, or Temple of Religions. In four arched spaces on the inner wall were placed figures of Shri Krishna, Gautama the Buddha, Jesus Christ and Zoroaster. Various mystical emblems were inscribed in relief on the walls, and also The Society's motto: There is no Religion higher than Truth. On the 26th the President asked the delegates to choose among themselves a Finance Committee to review The Society's accounts of the past ten years. He put forward plans for a Permanent Fund for the Library and Picture Gallery, which were at once generously subscribed to (the Gallery did not come into existence). The plans for the Library were submitted and approved. Votes of confidence

¹ *Reminiscences of H. P. Blavatsky*, 1893.

² H. S. O. to H. P. B., 21 October; see *The Theosophist*, Jan. 1933.

in H. P. B. and the President were adopted. The Hall in Madras, at the Anniversary public meeting, 28 December, was crowded, and G. N. Chakravarti gave "the speech of the evening."

In the President-Founder's address he reviewed the previous ten years. He said practically nothing as to H. P. B.'s part in those ten years of wonderful unfoldment. He expressed regret at her absence, and said she was working at *The Secret Doctrine*. 121 Branches had been chartered, the greatest increase being in 1883. Of these 4 were dormant, leaving 117 active Branches : U. S. America, 6 ; India, Burma and Ceylon, 106 ; England, Scotland, France, Germany, Australia (Toowoomba), Greece, Holland, Russia and West Indies, one each.

Convention resolved : That in the event of the health of Mme Blavatsky being sufficiently restored, she be requested to resume the office she has relinquished. . . . And as the charges against her had not been proven their affection and respect for her continued unabated. The Convention expressed its great sorrow that the President-Founder wished to retire into private life as some had questioned his competency for his present duty, and requested him to continue his invaluable services to The Society to the last.

The Rules were revised and the Objects stated very much as they are at present. The Fellows were classed as Corresponding, Honorary and Active. There was no further mention that the First Section were "Initiates in Esoteric Science and Philosophy," or that They instructed the President-Founder how best to regulate The Society's affairs. The Society was no longer bearing open witness to the world that the Masters guided and directed it. The ceremony of initiation was dropped out, as giving rise to misunderstanding on the part of the public, and the form of obligation being repugnant to many. The signs and passwords were retained.

In England, Mr. Sinnett was elected President of the London Lodge, and Bertram Keightley Secretary. Information

about the missionary attack was reaching Britain, and having its effect in a certain number of resignations. The sky seemed very clouded, but the Lodge continued its work and took a room on the first floor, 15 York Street, Covent Garden, to have a place for the permanent use of its members and to collect a library. Open meetings were held at Queen Anne Mansions, St. James' Park, where Mohini sometimes spoke, and his lectures were greatly appreciated. Sinnett issued a pamphlet called "The Occult World Phenomena and the Society for Psychical Research." It provoked sharp replies from Hodgson. Theosophists in general accepted H. P. B.'s assurance that the letters were partly forgeries, and laughed at Hodgson's hypothesis of her unlimited skill in organising conjuring devices. The leaders of the S. P. R. accepted Hodgson's views as final. Mr. Sinnett wrote to *Light*, forcibly expressing feelings of sympathy towards Madame Blavatsky and the members' unabated confidence in her *bona fides*. He took exception to the way the S. P. R. had issued the blackest charges against her, charges which rested upon evidence that to those who knew her and her undoubted powers, mental and psychical, were "grotesquely untenable." He added prophetically: "not until she is lost to us for ever will the world fully realise what manner of person she was." Mr. Sinnett began to write a book on her life, called *Incidents in the Life of Madame Blavatsky*. She was eager that he should do something in her defence. He thought a practical course to take was to publish her Memoirs. When the book appeared, her Russian relatives were deeply offended at the way she spoke of British rule in India—emphasising its value and warning Indians of the folly of wishing to exchange it for Russian dominance. H. P. B. was always very sensitive about implicating her family in her statements, or causing them annoyance or embarrassment, and these Memoirs worried her greatly.

During the year the American Board of Control had improved the organisation of the Branches and promoted the

movement in the United States. As a Psychical Research Society had been formed in America, the Board authorised Prof. Coues to watch its work and to explain any facts established "according to the doctrines and upon the principles of psychic science, of which The Theosophical Society is the custodian in the United States."

News from France was encouraging. The President's book on Theosophy was translated into French, and articles on Theosophy by first-class writers had been admitted into some of the leading magazines. Lady Caithness had prepared a pamphlet made up of translated extracts from Sinnett's *Esoteric Buddhism*. She thought it would be a good thing if the Masters would allow Their portraits to be in every large centre to show sometimes to members.¹

From other countries where Branches existed came reports of slow but sure growth.

There were some important publications during the year, chief among them being *Light on the Path* by Mabel Collins (Mrs. Kenningale Cook, a well-known medium and F. T. S.).² This book has become one of the great classics of The Society. Other publications were: *The Idyll of the White Lotus*, by Mabel Collins, the tragic story of a past life of the Master Hilarion; *Theosophy, Religion and Occult Science*, being eleven lectures by Col. Olcott; *The Purpose of Theosophy*, by Mrs. Sinnett, a very much needed manual; *Karma*, a Theosophical novel, by A. P. Sinnett; *La Science Occulte*, by Louis Dramard.

1886

Feeling suddenly inspired to do so the President staked out the ground for the Library and turned the first sod, 1 January; but it was not until the 16th at noon that an "auspicious" hour occurred to start digging the trenches for

¹ Lady Caithness to H. P. B., May 1885.

² See p. 52.

the foundations, after due Hindu ceremonial had been performed.

On the 27th the President and Mr. Leadbeater sailed for Ceylon, where the former had promised to make a lecturing tour on behalf of the Buddhist Educational Fund. The Colombo Buddhists had consulted with the Colonel about having a Buddhist flag, one that could be adopted by all Buddhist nations. They hit upon the happy idea of blending in the flag the six colours alleged to have existed in the aura of the Lord Buddha. On Wesak Day, at full moon, 17 May, this flag was hoisted for the first time.

Col. Olcott, with Mr. Leadbeater, William de Abrew, H. Dharmapâla, and the veteran servant "Bob," started out in his travelling cart for Negombo, the first of the fourteen places they intended to visit. The Colonel fell ill of a fever, so Mr. Leadbeater took his place and "gave great satisfaction." The Colonel recovered, took up his work, and from about 28 February until 8 April was busy travelling, often all night, lecturing, collecting funds and selling *Catechisms*.

When the Colonel returned to Madras he left Mr. Leadbeater as his representative in Ceylon to supervise the Buddhist secular work. At Adyar he found Subba Row had quite changed towards H. P. B., and had become strongly opposed to her recall. Letters were coming from her "full of plucky defiance of her enemies and accusers."

In May Col. Olcott received a letter from Tookarâm Tatya, in which he wondered what had become of Damodar. In this was a letter from the Master K. H., in His own script, giving the answer to Tookarâm's plaint. Damodar, said the Master, was alive and safe; he had failed to pass through the ordeal of Initiation owing to physical weakness but would ultimately succeed. There were stern reminders of how Damodar's health had suffered because of his over zeal; and the time had come for them all to act as though they really did believe in Karma. In July H. P. B. wrote to

Col. Olcott telling him he ought to form an inner occult group, for without the Mahâtmâs and the occult element he would not have such devoted fellows as were Nobindra-nath, Damodar and others ; but he never formed any such group.

The President's chief preoccupation during the summer months was the erection of the Library. Mr. E. B. Havell, Superintendent of the Madras School of Art, consulted with him about the building and decorations, and gave the President the benefit of his expert knowledge. The room which Coulomb had built for H. P. B. leaked so badly that it had to be practically rebuilt to make it habitable. The Colonel had occupied it when H. P. B. left, and used it till he passed away. The room was divided into two—a tiny room for sleeping in and a larger one for an office. These rooms Dr. Besant also occupied till she left her body. Dr. Arundale has made them into one large office for his private use.

On 7 August part of the Library was sufficiently finished for the President to carry in the first book, a copy of *Isis Unveiled*, and place it in position. He began to search the bookshops for rare and valuable second-hand volumes, and funds and books began to come in. When Cooper-Oakley returned from Ootacamund he started to catalogue the Library, the President assisting, who decided to call "the European Collection : Adyar Library—Western Section ; the Oriental portion—" Eastern Section." The President intended when the Library was completed to give it into the charge "of a group of Indian scholars and gentlemen," selected as a Board of Directors.

The Master visited the President and gave him an insight into events and people by which, though some things saddened him, he was forewarned and helped. Sometimes Subba Row would come and talk to him of Philosophy and Science "with wonderful power."

On 17 October a Council meeting was held to decide upon investment of The Society's capital and the assignment

by H.P.B. of whatever interests she had in Adyar property to Col. Olcott. as President. A visit to Cuddapah in November broke into the President's usual "desk work" and building activities. He lectured to a dense crowd and formed a Branch. Covention being near at hand, Mr. Leadbeater arrived from Ceylon, after a most troublesome journey, and by the 24th 137 delegates were present at the Eleventh Anniversary.

Each morning T. Subba Row gave erudite lectures on the *Gîtâ*, published as *The Philosophy of the Bhagavad-Gîtâ*. P. Sreenivasa Row lectured in the evenings on the Hindu Shâstras. The opening of the Library was impressive, blessings upon it being invoked by Hindu, Parsi, Buddhist and Mohammedan priests. In his speech the President said the Library was a long cherished dream fulfilled. The object of it was "to revive Oriental literature." He dedicated the Library "to the service of mankind," and declared it duly opened. In his Annual Address, the President said that the most important event of the last year was "the gradual recovery of external prestige and restoration of internal confidence." He traced the growth of the administrative methods of The Society and said : "The fundamental principle of The Society being to encourage self-reform and self-evolution any theory of supervision over, or restraint of the individual would be repugnant to that theory, and tend to debase our body to the level of a mere sect." There was perfect liberty outside The Society for a person to baptise his theory as he chose, but "our Society has the right to forbid every person holding its diploma, to pretend that it is in the smallest degree responsible for his or her private views upon any subject whatever." He reported that there were now 132 Branches--India still leading. Queenstown, S. Africa, Dublin and Haiti had had charters to form Branches. Col. Olcott never "closed" Conventions in these early days ; he adjourned them *sine die*.

Meanwhile, in Europe, H. P. B. continued to give all her time to the writing of *The Secret Doctrine*. A tempting

offer came from a Russian paper of a large yearly salary if she would write for it. But H. P. B. was not willing to deflect her thought from the direction of the current of her main work, and with her sick and worn out body and worried mind it was difficult to be continually changing. Countess Wachtmeister and others wished her to go to England, but she decided to go to Ostend, and set out with Miss Kislingbury and the precious *Secret Doctrine*. At Cologne, the Gebhards met her and persuaded H. P. B. to stay awhile with them. She fell one day on the slippery parquet floor and hurt her leg, so it was about July before she was able to go on to Ostend. There the Countess joined her again, and *The Secret Doctrine* went forward as rapidly as H. P. B.'s health allowed.

To all questions of "Why phenomena at all?" which the Countess put to her at this time, H. P. B. gave the same answer. Had she been simply a teacher of philosophy, no one would have listened. Education was at a much lower level then, freedom of thought was rare. A display of the marvellous was needed to awaken interest. "So phenomena started the Society," and by now it had served its purpose. During the winter she had much correspondence about the private and complicated parts that individuals played in The Society. Personalities did not readily submit to the ideals of Theosophy; nor had those ideals yet been fully stated. So one character after another comes and goes in the pages of her letters. Among them was V. S. Solovioff, professing devotion at first and demanding to be a "chela," then turning against her, partly because he heard her frank opinion of himself. He sought out old stories and "lies," as H. P. B. scornfully called them, of her past, and made mischief.

H. P. B. explained that in writing *The Secret Doctrine*, "I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive

pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need . . ." She had only a handful of books with her, but *The Secret Doctrine* overflows with references. Sometimes she needed verification of these and managed to gain it with a "frequency and appositeness that took it quite out of the region of mere coincidence." She submitted her MSS. to various people for comment, and when the first part was completed, a copy, written by hand, was despatched to Adyar for Subba Row to revise—as had been arranged. But he refused to have anything to do with it. He had always strongly objected to the revelation of Occultism given out so freely by H. P. B., especially to the West, where it was so likely to be misunderstood. He now objected to her sevenfold classification of the principles of man's constitution, asserting that there are but four. Both were right; H. P. B. examining the subject from one point of view, Subba Row from another. Finding this draft of her book not acceptable, H. P. B. patiently set to work to rewrite it.

In England there had been much activity and promise of development; now, owing to the Coulomb attack and the S. P. R. Report, it was difficult to do anything. Mr. Sinnett, always sensitive to social opinion and averse to propaganda, yet the leading figure in England, felt he could do no more than carry on quietly. Writing to Mr. Leadbeater, he thought it hard that Mme Blavatsky should be allowed to be called an imposter, forger and swindler without an effort being made by The Society to defend her. But there was a growing number who wanted to develop The Society, and who were not affected by all this, and, knowing H. P. B., were eager to learn more of what she could teach.

In America, Judge was re-organising the work of the Branch in New York and kept its original name the "Aryan Theosophical Society of New York." This Branch began to hold public meetings which were well attended, and had a

good Library. Judge started *The Path*, for which he persuaded H. P. B. to write sometimes. He and Prof. Coues did not find themselves compatible, so there were difficulties. There was a difference of opinion between them as to whether the Board appointed by the President-Founder should remain in existence. Judge thought that the Board should be elected annually by the delegates of Branches, of which there were now nine. In June the Executive Council recommended American Branches to federalise into the form of a Section of the General Council. H. P. B., as we have seen, felt she had certain executive rights, so had cabled to Judge to abolish the Board and make a central head. She wrote to him in July: "I know that you could do a lot of good in India. Take my place Judge. You will make up in devotion what you lack in occult knowlege. I will give you my share of *The Theosophist* . . . Replace me at Adyar . . . Even if I am dead you can always get 10% from *The Secret Doctrine* and *The Theosophist*." Judge thought he would accept this offer, though he quite understood she did not offer him "succession." There was no reason why he should stay longer in America. He wanted to strike "heavy blows for Truth and the Cause in its present real home, my real home—India."

At a Convention held at Cincinnati in October, the Board of Control was abolished, and the management vested in an American General Council. Judge was elected permanent General Secretary and Treasurer, the sole official of the American Section of the General Council of The Theosophical Society. This was the first time the word Section was used to denote a federation of Branches, and the first time the title of General Secretary was used for the chief officer of a federated territory, who was described as being the "official channel of communication with the Adyar Headquarters." This distinction has been accorded to all General Secretaries ever since. Judge was very keen that "the Cause" should go ahead and felt he was the best person to help it to do so. To any attack from

within or without he said, "our best answer is to publish our objects and principles."

1887

In the early Spring, H. P. B. said, she had had a long talk with her Master. As a result she had drawn two conclusions : (1) That the transplanting of Theosophy to European soil was not good for The Theosophical Society ; and that phenomena had been ruinous to her and to The Society. There would have been greater success had phenomena been kept in the background. (2) Europe and America were under probation. Either she had to return to India to die, or from a nucleus of true Theosophists, "a school of my own . . . with as many mystics as I can get to teach them." She was to be within easy reach of London.

H.P.B. was not able to carry out the Master's instructions immediately, as she developed kidney trouble and grew too drowsy to work. The Countess finally sent for Dr. Ashton Ellis, a London member, to look after her. No treatment he could devise seemed to be of any avail. H. P. B. said she was glad to die and thought the Master would let her be free at last. The Countess was to take care of *The Secret Doctrine* MSS., and see that they were sent safely to Col. Olcott. One night, tired out, the Countess fell asleep. When she awoke in the early morning H. P. B. was looking at her "calmly with her clear grey eyes." She told the Countess that her Master had come and given her the choice "that I might die and be free if I would, or might live and finish the *Secret Doctrine*." She accepted the sacrifice, thinking of the few she might teach, and The Society in general to which she had already given her "heart's blood."

Dr. A. Keightley (uncle) and Bertram Keightley (nephew) came bearing a warm and pressing invitation to H. P. B. to go to London, where she would be taken care of. Besides, there were six members who were profoundly

dissatisfied with conditions in The Society in England, and had concluded that only the presence of H. P. B. could aid them in initiating active and wisely directed work. She was taken over 1 May and sheltered at Maycot, Upper Norwood, the home of Mabel Collins, where, two hours after her arrival, she had out her writing materials and was hard at work again. Very soon the group around her considered it would be an advantage to form a new Lodge, to be called "The Blavatsky Lodge of The Theosophical Society." The inaugural meeting was held on 19 May in H. P. B.'s small rooms at Maycot. The first President was G. B. Finch. H. P. B. was one of the founding members, and the early activities of the Lodge were carried out under her guidance and instruction.

In pursuance of the policy of "active work," the Lodge decided to publish a magazine, daringly called *Lucifer*, the first number of which appeared 15 September. It was resolved to form a Theosophical Publishing Company, to be legally registered with a capital of £1500, which would enable them not only to publish the magazine, but also *The Secret Doctrine*. The co-editors of *Lucifer* were H. P. B. and Mabel Collins, with Bertram Keightley as assistant. The chief burden of editorial work fell upon H. P. B. The magazine was designed to bring light to "the hidden things of darkness"; to show "in their true aspect and original meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life." H. P. B. wrote erudite articles, especially some on "The Esoteric character of the Gospels." She wrote an Open Letter to the Archbishop of Canterbury, explaining the nature of Theosophy and The Theosophical Society: "Theosophy is not a religion, but a philosophy at once religious and scientific; . . . and the chief work, so far, of The Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the

true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of all ages ; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions . . . it is precisely because Theosophy is not a religion nor can for the multitude supply the place of a religion, that the success of The Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the sentiment of BROTHERHOOD among men.”¹ This Open Letter H. P. B. reprinted, and circulated about 15,000 copies.

In another place H. P. B. wrote : “ It is well known that the first rule of The Society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by Those who laid it down, to the following effect :

“ He who does not practise altruism ; he who is not prepared to share his last morsel with a weaker or poorer than himself ; He who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery ; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.”²

Mabel Collins contributed to *Lucifer* those “ Comments ” on *Light on the Path* which are so valuable, and also wrote interesting occult stories. A. P. Sinnett, Archibald Keightley,

¹ *Lucifer*, Dec., 1887.

² *Ibid.* Nov., 1887.

St. George Lane-Fox, Gerald Massey (poet, brother of C. C. Massey), Thos. B. Harbottle, and Countess Wachtmeister all wrote for the magazine. By the end of the year its success was assured.

Finding Maycot too small and too far from the centre, the Keightleys, H. P. B., Countess Wachtmeister and others took a large house, 17 Lansdowne Road, where the work could be more easily carried on. H. P. B. moved in early in October and was soon surrounded by people attracted by her knowledge and her powerful personality. Her rooms were on the ground floor—a small bedroom leading into a large writing room, where furniture was so arranged around her that she could reach her books and papers without difficulty. This room led again into the dining-room, so that she had ample space for exercise when she felt inclined to walk about; but usually she worked at her desk from 6-30 a.m. to 7 p.m. The Keightleys laboured at *The Secret Doctrine* with her, and diligently typed out all the MSS. G. R. S. Mead, a young man of twenty-four, became her private Secretary and also worked on *The Secret Doctrine*. Hardly had they settled in when visitors became so numerous that H. P. B. found it advisable to have a special visiting day and chose Saturday, when people came from 2 p.m. till 11 or 12 at night, and she answered questions with unvarying patience. There were also members and friends every evening from 7 p.m., often until late into the night.

The Blavatsky Lodge also moved to Lansdowne Road, and was faced with objections from members to its policy to spread "Theosophical teaching and Brotherhood by the individual and collective work of its members." Anyone wishing to join the Lodge was asked "to sign an undertaking on election to carry out to the best of his ability the special object of the Lodge." This determination to carry on public propaganda caused Finch and others to resign office, and membership of The Society. Some preferred the London Lodge, under Mr. Sinnett, which continued to meet

and discuss Theosophical subjects, but held no open meetings.

The President-Founder left Adyar, 21 January, for Ceylon, where he immediately went on tour. Finding the need very great among the Buddhists for more popular information regarding the merits of their own religion, he compiled an epitome of morals which he called *The Golden Rules of Buddhism*. He lectured not only to adults but to youths also, and visited schools. When in Colombo, the priest Megituwatte furiously attacked the Colombo Theosophical Society for not starting more schools "as promised." He attacked the Colonel and almost persuaded the High Priest Sumangala against him. Regarding all this as in the nature of a trap, Col. Olcott slipped away to Bombay. He lectured at the Framji Cowasji Hall on "Can we talk with the Dead?" Then he went on to visit his old friend Harisinghi at Bhavanagar. Here E. T. Sturdy joined him and was initiated, as, though a member, he had not received the signs and passwords. After a trip to Junaghad, the Colonel returned to Bhavanagar, whence he shipped handsome carved doors for the Adyar Library, presented by Prince Harisinghji.

Mr. Sturdy went to Madras to join Mr. Leadbeater and both went to Ceylon to clear up troubles that had occurred, though Sturdy soon returned to Adyar. Mr. Leadbeater stayed on to labour in the educational field, starting what is now the Ananda College, and until 1889 spent most of his time in Ceylon.

The President spent a quiet three weeks with Prince Harisinghji. The Raja of Limbdi invited him to lecture at his palace. At Baroda, he lectured to the College students, and met State notables who gathered to talk with him and to witness his mesmeric experiments upon his secretary, Doraswamy. Although the hot season had set in, the President, with his usual disregard of discomfort, went on a long tour, starting from Surat, where, as the result of his address to a great audience, he formed a Branch. Then,

after a short time in Bombay, he left on 27 April for Nagpur and went on up through the hot North as far as Lahore, and carried on pluckily though sometimes quite ill. In some towns Branches needed reviving, others celebrated anniversaries. He went up out of the heat to cool and bracing Darjiling, and then back to hot and steamy Calcutta, staying on the way at Siliguri, where he not only lodged at the station, but lectured to a good audience on the platform.

At Calcutta, he broke new ground by speaking on "Social Reform on Âryan Lines." Then he went on to Chittagong, where a Branch was organised. From there he set off by rowing-boat to Pahartali, an island village 16 miles distant, where the inhabitants were all Buddhists, the Maghs, and formed the Mahâmuni (Great Saint) Branch. To get to Noakhalli he drove in an open spring-cart through heavy rain, then all night in a common springless ox-cart, so short that his legs stuck out as far as the knees; then he took a twenty-eight hour journey up the river in a heavy country-boat. He deserved to be garlanded and greeted on his arrival as "Col. Olcott, the friend of the Âryan religion." After this strenuous tour he returned to Calcutta tired and over-strained. He arrived at Adyar 10 October.

The President admitted that on this tour he missed H. P. B. He remembered how they had been together and had shared their first Indian experiences, and dreamed "dreams for the revival of Eastern learning and religion." They had borne so much together, and had faced and overcome so many trials. Though in his *Old Diary Leaves* the President says those things of H. P. B. which he hoped would prevent any tendency to set her up as infallible, yet he cherished for her a great friendship. He often disagreed with her, and she with him. Those who knew them both intimately have left on record their admiration for his patient and uncomplaining endurance of her worst and most volcanic outbursts. He knew how much she had done for him, and

that he and others had learnt everything from her to begin with. Because she unlocked doors to great knowledge, he often called her "Latchkey" in the earlier years.

The President found Mr. A. Fullerton, at Adyar. He had come from America to help. But he left after nine days, for he felt he could not bear this quiet place. Mr. Cooper-Oakley, who was editing *The Theosophist* during the President's absence, made so much disturbance and had so much bitterness against H. P. B. for real and fancied reasons, that the President called in the Inspector General of Police to inform himself fully about everything concerning The Society. Since H.P.B. did not wish to be responsible for two journals, and her return was unlikely, the President took over the legal responsibility as publisher of *The Theosophist*.

Col. Olcott secured an interview with the Governor of Madras, Lord Connemara, to discuss with him The Society and H. P. B.'s phenomena. At a Government House party he met the Hon. George N. Curzon, who called next day and talked Theosophy with him and who, when he returned to India as Viceroy, continued to be friendly.

On 23 December, the rest of the Library being ready, the President began to transfer the books to it, carrying in *Isis Unveiled* first. His collection of books consisted of his own, H. P. B.'s, and Mr. Leadbeater's personal libraries, and with these as a beginning he added to them as rapidly as possible. The Twelfth Anniversary was not so large as usual, only 67 delegates were present; a number of leading members of The Society were at the National Congress, which held its meetings at the same time in Madras. In his Annual Address the President referred to his long tour and noted that out of 104 lectures, "Theosophy" had been asked for 21 times. He had the habit of letting the audience choose the title of his lecture. Among the Officers of the General Council of this year were T. V. Charlu, A. J. Cooper-Oakley and C. W. Leadbeater as Secretaries—the latter was also

on the Executive Committee ; Bertram Keightley, assistant Treasurer ; and W. Q. Judge, General Secretary of the American Section. The General Council consisted of Presidents of Branches *ex-officio*, and there were 48 more as additional non-official members, 10 of whom were in other countries. According to the Rules, the officers of The Society were to be elected annually, " but Colonel H. S. Olcott and Madame H. P. Blavatsky, both founders—shall hold their offices of President and Corresponding Secretary for life."

In France there was increasing activity. The Isis Branch was formed, of which Louis Dramard, the brilliant young " socialist republican," was President. In order to spread the truths of Theosophy among all classes the Isis Lodge made its entrance fees as low as possible. The first French magazine *Le Lotus*, was started and directed by F. K. Gaboriau, a young and enthusiastic protégé of H. P. B.

Austria formed its first Branch at Vienna, the formation of which had been preceded by the establishment of an extensive Library of books on Occultism and Theosophy. The members proposed that there should be a European Convention of The Theosophical Society the following year in Bayreuth, during the Wagner festival, with the intention of becoming personally acquainted with each other and exchanging views. A Charter had been sent to Tokyo, Japan. In America The Society was expanding. H. P. B. wrote for *The Path*, as did Mohini Chatterji, who had been travelling and lecturing in the States, and " Jasper Niemand " ;¹ but most of the articles were by Mr. Judge, under various names. From the beginning of this year *The Path* was the exclusive property and under the sole management of Judge, the partnership with A. Gebhard having been severed.

In Ceylon the Wesak Festival which had become a Government Holiday, was celebrated with unprecedented splendour and joy by the Buddhists. " It seemed as if

¹ Mrs. Julia ver Planck, afterwards Mrs. Archibald Keightley.

the work of The Society would bring about a thorough revival of the Buddhist religion over the whole Island."

1888

The long strenuous tour of 1887, in the extreme heat, had so told upon the President's health that he decided to go to Ootacamund to recuperate, leaving Mr. Cooper-Oakley as editor of *The Theosophist*. He held an Executive Council, 4 March, at which it was decided to elect Countess Wachtmeister as an additional Secretary to The Theosophical Society, Western Division, or Section. She received many letters from people deploring their inability to purchase Theosophical literature, so she formed a library of the Theosophical Society's books, and others which would tend "to elevate, educate or develop the mind to prepare it for the reception of Theosophical teaching." In July she appealed for books and funds, and set up and took charge of a library at 7, Duke St., Adelphi, W. C., the publishing offices of *Lucifer*.

While in Ootacamund, from early March till the end of May, the President bought a plot of land on which he afterwards erected a bungalow—Gulistân (the place of roses)—to be used for The Society's workers who needed a rest and change from the heat of Madras, for which purpose it is still used.

His health being restored, the President left Ooty 31 May, visited Coimbatore, where he spoke on "What can India teach us?" and in three other towns formed Branches. The Council learnt that a considerable property had been bequeathed to The Society by a devoted member, Mr. C. H. Hartmann, Toowoomba, Queensland, Australia; but it was not ready to accept this at once as there seemed to be difficulties, so enquiries were set on foot. To his great regret the President received the resignation of T. Subba Row. It was brought about by the appeal in *The Path*, (U. S. A.) February, by a number of American members to the

"Respected Chief," H. P. B., to bring out *The Secret Doctrine* without further delay. They heard she had been asked to withdraw it from publication lest it be "attacked or ridiculed by some East Indian pandits and that it was not wise to antagonise these Indian gentlemen." These remarks were objected to by N. D. Khandâlavala, Tookarâm Tatya, K. M. Shroff and others, who declared that there were no objections in India to the publication of the mysteries, but suggestions had been made with a view to enhance the value of the book by making it more exact in the allusions to Hindu literature . . . Had H. P. B. been in India this great work would long since have appeared, but distance from Europe made difficult the revision originally proposed.

Mr. Judge had for some years complained that those in charge at Adyar did not pay sufficient attention to business, especially during the President's long absences, though mail was forwarded to him as he travelled about. When H. P. B. was at Adyar she had dealt with routine work, by virtue of her authority as Corresponding Secretary. The President only very reluctantly deputed his authority to anyone. He did not like the "Executive Council" which had been formed in 1884, with which he shared that authority, and was considerably relieved when this was altered at the end of this year.

When H. P. B. settled in England and found how keen was the interest in Theosophy, and there were zealous members ready to help her, she grew impatient at the delays at Adyar. She wished to have some more authoritative body in the West, and suggested the formation of a "Western Theosophical Society," a sort of Federation, with Headquarters at 17 Lansdowne Road, and with herself as head. Officers were available—in Miss F. Arundale who had been appointed in 1884 by the President as an Assistant Treasurer of The Society, and Countess Wachtmeister, recently appointed by him as Assistant Secretary to The Society. H. P. B. proposed that Col. Olcott should be "President in

General," and asked him to ratify these plans ; but they disturbed both him and the Council at Adyar, for they felt such a move might break up The Society.

Troubles had arisen in Paris, which finally required the President's attention, so the Council decided he should go to Europe to enquire into and settle all these matters. He sent for Mr. Leadbeater to come and take charge at Adyar. He left from Bombay, 7 August, and on the way a letter from the Master K. H. was dropped in his cabin, 29 August. The Master pointed out that H. P. B. was not the chief originator of these disturbances in Europe, though her presence had a share in them. One of the most valuable effects of H. P. B.'s mission was that " it drives men to self-study and destroys in them blind servility for persons." The Master added that " H. P. B. has next to no concern with administrative details, and should be kept clear of them. . . . But this you must tell to all :—with occult matters she has everything to do . . . she is *our direct agent* . . . In the adjustment of this European business you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly ; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful . . . to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she . . . "

In London the President received a warm welcome from H. P. B., and from those who were helping her with *The Secret Doctrine*. He was in Paris from 16 September till the 24th.

Finding that the existing Branch in Paris was not serving any good purpose, Louis Dramard had, 1886, drawn together a group of members, who were willing to organise

themselves according to the instructions of the Masters. He sought for a journal which would publish Theosophic propaganda and ideas. He found one in the *Anti-Materialiste*, and persuaded the owner to change the title to *Revue des Haute Etudes*. The Theosophists wished to have an editorial board for the magazine. This was, however, prevented by the inundation from several writers of articles violently attacking India and Theosophists. F. K. Gaboriau came to the rescue, and offered to devote a small patrimony to founding a new magazine on condition he was sole editor. This was called *Le Lotus*, and was issued "under the inspiration of H. P.B.," who undertook to write regularly for it, and gave permission to Gaboriau to publish in it either chapters or all of *The Secret Doctrine*. To assist the magazine and to make a rallying point for members, the Isis Branch was formed, 19 July, 1887, with Dramard as President, Froment, Vice-President and Gaboriau, Secretary. Adyar Delegates were Thurmann and Encausse, a representation which carried no official power. Unfortunately, Louis Dramard died in March 1888. Froment felt himself too young and inexperienced for the position of President, so it was left in abeyance. In June, a lengthy article by Girard Encausse (Papus) was, without Encausse's permission, annotated adversely by Gaboriau. Opinion was strongly divided for and against this action. The matter was put before H. P. B.; also the question of the post of President. She decided to add to her own authority as Corresponding Secretary, the authority of the President-Founder to designate any Fellow to perform *pro-tem*. the duties of any office that fell vacant. She felt forced, in view of the circumstances, to nominate Gaboriau as President of the Branch, subject to the approval of the President in Council. The three who were opposed to Gaboriau (two of whom were not members) refused to accept this decision and a struggle ensued.

On 17 September the President dissolved the Isis Branch, and formed a new one, the Hermes, 23 September,

with fourteen members, and A. Arnould as President, two Vice-Presidents, two Secretaries, and Encausse as Corresponding Secretary. This settlement threw out Gaboriau, and he and some of his associates were not at all satisfied; and Gaboriau, who had control of *Le Lotus*, grew abusive. H. P. B. made it clear that she would neither write for it nor allow *The Secret Doctrine* to appear in its pages if he published abuse of the President. "For," she wrote, "the Colonel has sacrificed his family happiness, his place in the world, and his position in the United States for the cause of humanity, and millions of Indians venerate him." At the same time she felt that Gaboriau also had made sacrifices and devoted his time and money to the service of The Society, and she thought the Colonel had been unjust to him.¹

After Col. Olcott's decisions at Paris, with which H. P. B. disagreed, especially the inclusion of Encausse as an official in the new Branch, she was the more convinced of the necessity of having an arrangement whereby affairs in the West could receive more attention and understanding. She went further, and suggested that it would be better to divide The Society into three Sections: India, Europe and the United States, with herself and Judge presiding over Europe and America respectively, and the Colonel as President in the East and President in Chief of the whole Society. He strongly objected to the plan and it was not pursued. New members gathered round H. P. B. did not realise that she and Col. Olcott could seriously disagree with one another on matters of policy, and yet be united in devotion to The Society. They found it necessary, therefore, jointly to issue a statement that they were united always in purpose and zeal, and were ready "to sacrifice all, even life, for the promotion of Theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance."

¹ H. P. B.'s Letters to Mme Lemaitre in *Histoire de la Société Theosophique en France*, par Charles Blech, 1933, p. 171, et seq.

On 8 October the representatives of the British Branches met to consider the formation of a British Section. An adjourned meeting was held on the 19th and called a "Convention of Lodges," when the Constitution which the President had prepared was passed, with only Sinnett voting against it. The Lodges forming the Section were : Blavatsky, Scottish Theosophical Society, Dublin, and those newly formed in Cambridge and Glasgow. Sinnett refused to belong to this British Section. He obtained formal consent from Col. Olcott "as President of the whole Society, recognising the right of the London Lodge to continue an integral part of the Theosophical Society though remaining outside the organisation of the British Section."¹

An organisation was formed, 9 October, to meet the persistent demand to have esoteric teaching from H. P. B., and an opportunity of preparing for chelaship (pupilship) under her guidance. She had, as we have seen, often formed small groups of people to prepare them to be "chelas," and Sinnett had been for years the transmitter of "instructions" to an "Inner Group." These groups had had both success and failure. The President had objected to the formation of another, and H. P. B. warned him that if his objections persisted there would be two "Theosophical Societies, entirely independent of each other—Indian and European." After receiving the Master K. H.'s letter, and realising that though he did not care for such groups, he must yield to H. P. B., the Colonel issued an "Order in Council" forming an Esoteric Section with Madame Blavatsky as its responsible head :

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

1. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."

¹ Mr. Sinnett in a letter to a friend, Oct. 1889.

2. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its head; she is solely responsible to the members for results; and the section has no official or corporate connection with the Exoteric Society, save in the person of the President-Founder . . .

Attest : H. P. Blavatsky,

(Sd.) H. S. Olcott,

Corresponding Secretary.

President in Council.

This Esoteric Section had rather drastic Rules, which had later to be modified. Sinnett declined to participate in this work. About twenty students who had been with him since 1883 continued to study with him. But the Inner Group which had been working under him became the Inner Group of the Esoteric Section, with Mrs. Besant as chief Secretary and Recorder of the Teachings. In May 1887, Mr. Judge had asked to have a group in America similar to Mr. Sinnett's, working under himself, and sent H. P. B. a request to authorise him to do so. She told him he might go ahead without the authorisation, as she had other plans in mind. A few months afterwards she was explaining her plans in London when Judge telegraphed asking her to make them public. She invited him to come to help, which he did, and assisted her in drawing up the Rules.¹ The E. S. members were formed into private Lodges with their own charters.

On 28 October Col. Olcott joined the ship on which were travelling also Charles Johnston and his wife (H. P. B.'s niece, Vera), Richard Harte, Baroness Kroumess and E. D. Fawcett, and reached Bombay 10 November.

There was rather a small attendance at Convention, partly because the National Congress was meeting at Allahabâd, partly because the Subba Row defection was not yet healed, and as some Bombay members and others had demanded his readmittance they stayed away, since their

¹ On the strength of these incidents Judge afterwards claimed that he was "one of the Founders with H. P. B." of the E. S.

request had met with a refusal from the President. The Convention confirmed his action.

The most important administrative changes were : (1) The re-organisation of The Society upon the basis of Sectional autonomy such as was followed by the United States, with 25 Branches and rapidly growing in importance under the direction and the enthusiasm of W. Q. Judge, General Secretary ; by Britain, with Archibald Keightley as General Secretary ; and by Ceylon, with C. W. Leadbeater as General Secretary ; but not yet by the many Indian Branches, the welfare of which still rested upon the President's shoulders. "These and all future Sections," said the President, "are or will be inseparably united with the central point where the President-Founder represents or wields the executive authority of the entire undivided body known as The Theosophical Society." The office of Vice-President had fallen into abeyance since 1883, when Vice-Presidents had been numerous. On the re-creation of the office W. Q. Judge was the sole appointee. Besides H. P. B. and Col. Olcott, he was the only other Founder still a member of The Society. (2) The decision to abandon the system of cash payments either of fees or annual dues, small though they were. This soon showed itself as impracticable.¹ (3) Full executive authority was restored to the President instead of being vested in a General Council ; the Executive Council now become advisory. (4) The formation of the Esoteric Section under the guidance of the Corresponding Secretary (H. P. B.).

The Committee recommended abandoning the name of "Parent Society." While the original Society was the Parent of all Branches, yet it was the *whole Society itself*, and an expansion of that founded in 1875. It was and is an indivisible Theosophical Society. Several Rules framed

¹ The finances of the whole Society were thrown into disorder. Before long the President found it necessary to issue an Executive Notice, pending the decision of the Council, that each Section should fix its own fees and dues, and apply them to the Society's work as the Sectional body should determine. This system still prevails.

in this year are still in practice : that seven Branches are necessary to form a Section ; that the term of Office of any future President should be seven years ; that the President shall be the custodian of all Archives and Records of The Theosophical Society ; that all charters and diplomas are derived from the President and may be cancelled by the same authority.

Col. Olcott had been invited to go to Japan in the interests of Buddhism and before leaving he appointed to exercise all Executive functions on his behalf during his absence : Dewan Bahadur R. Raghunath Row, Dewan Bahadur P. Sreenavasa Row, and Mr. Richard Harte, who had been made Librarian, and was assisting with the editorship of *The Theosophist*, as Mr. Leadbeater had gone back to Ceylon.

The really great event of the year 1888 was the publication in October of the long-expected SECRET DOCTRINE, H. P. B.'s *magnum opus*, and her superb reply to all attacks and all criticisms. The publication of *The Secret Doctrine* outmoded and still outmodes all other occult literature. The ancient *Stanzas of Dzyan* upon which it is based are formulæ of creation and evolution—profound, eternal ; and the Commentaries depict manifestations of divine Consciousness, to the reality of which testimony is borne in all ages by the Scriptures, Philosophies, Sciences and Arts of the world.

1889

The Secret Doctrine had been published simultaneously in London and New York. As the first English edition of 500 copies was exhausted before the date of publication, a second was issued. With these two volumes the material available was by no means all used, and H. P. B. intended to publish two more volumes. She prepared another book called *The Key to Theosophy*. For years Col. Olcott had used the

word "Theosophy" in his lectures, and had made it synonymous with the "Âryan Science" of the Hindus. He was still maintaining that the fundamental rules of The Society forbade any member to preach his own religion to others not of the same faith. Mr. Sinnett's book *Esoteric Buddhism* had given rise in the West to the notion that The Society was standing for Buddhism, the name given to the Truths propounded by Gautama the Buddha; whereas H. P. B. pointed out that it was really "Budhism," Knowledge or Wisdom, for which it stood. After the publication of *The Key to Theosophy* the word Theosophy became generally known as indicating the teachings sponsored by The Theosophical Society; also, it met the calumnies and misconceptions about the Society itself.¹

H. P. B. began to translate *The Voice of the Silence*, a book which has had a profound influence upon the lives of thousands of members. It was taken from *The Book of the Golden Precepts*, compiled by Âryâsanga,² for the use of the monks when he lived in a Himâlayan monastery in Nepal. It began with the *Stanzas of Dzyan*³ in written words, not symbols, then some extracts from other works, and his pupils added notes of his sermons.

In addition, H. P. B. was doing much of the editing of the French magazine *La Revue Théosophique*, published by the Comtesse d'Adhemar till 1890, when she left France. It was followed by *Le Lotus Bleu*—which still enjoys a successful career.

Under the inspiration of H. P. B., The Society was forging ahead in England. Some members arranged in June, a "Grand Evening Concert" at Princes' Hall, Piccadilly, the proceeds of which were "to be devoted to the spreading of Theosophical Literature." So many were attracted from the London to the Blavatsky Lodge that the former gave up its room in York Street, and made a present of its books and

¹ See Appendix.

² See *The Voice of The Silence*.

³ See THE STANZAS OF DZYAN, in *The Secret Doctrine*.

furniture to the British Section. It then met in Mr. Sinnett's house, and continued to issue valuable "Transactions."

The story of Mrs. Besant's dramatic life, related in her *Autobiography* (1893), is the story of a remarkable woman who struggled courageously towards freedom of thought and action. She had come to the point in her life where she felt that even in the Freethought Movement she had not found the real something she sought. Filled with "an intense but nearly hopeless longing to solve the riddle of life and mind," she heard a Voice bidding her take courage, for light was near. A fortnight later Mr. W. T. Stead, editor of the *Review of Reviews*, brought her two large volumes to review. They were *The Secret Doctrine*. She read them absorbedly, and in a "flash of illumination . . . knew that the weary search was over and the very Truth was found." She asked Mr. Stead for an introduction to the writer, on whom she asked to be allowed to call. In reply, H. P. B. wrote, 15 March, "I too have long been wishing to make your acquaintance as there is nothing in the world I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world, including Mrs. Grundy."¹

When she spoke to H. P. B. about joining The Theosophical Society, she replied by asking Mrs. Besant to read the S. P. R. Report. She did so, and soon saw "how slender was the foundation on which the imposing structure was raised," and that "everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds." She joined The Society, and after receiving her diploma betook herself to Lansdowne Road to see H. P. B. and to give her answer: "Will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?"

Mrs. Besant fully realised all that it would mean to part from the friends and comrades of years, and especially from

¹ This letter is in the Archives.

Mr. Charles Bradlaugh, whose co-worker and co-fighter she was in the ranks of Materialism.

In July Mrs. Besant went to Paris with Herbert Burrows to attend a great Labour Congress; then spent a few days with H. P. B. at Fontainebleau, whither she had gone for a rest, for overwork had caused her to fall ill. She was still busy translating *The Voice of the Silence*. It was written in perfect English and "remains as a specimen of marvellously beautiful literary work." It was during this visit to H. P. B. that Mrs. Besant first came into direct relation with the Master M., and knew it was He who had spoken to her on earlier occasions.

Since a storm of criticism had greeted Mrs. Besant's announcement of her joining The Society, and "absurd, untrue statements" were being made about the step she had taken, she gave two lectures at the Hall of Science, 4 and 11 August, on "Why I became a Theosophist." It was during these lectures that Mrs. Besant uttered the much-quoted words: "An imperious necessity forces me to speak the Truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness yet must I follow her; she may strip me of all I love, yet I must pursue her; though she slay me yet will I trust in her; and I ask no other epitaph on my tomb but 'She tried to Follow Truth'."

It was not long before Mrs. Besant was characteristically urging the need in The Society of practical service to the world and "work for humanity," for the "Principle of Brotherhood forbids us merely to look on at suffering." During August she had deeds drawn up, vesting in the hands of Trustees, her property, 19 Avenue Rd., as a Headquarters for the British Section, in the service of the Theosophical cause, under the direction of H. P. B. In September

Mrs. Besant became co-editor of *Lucifer*, as Mabel Collins was unable to continue as such.¹

At a Council meeting held 6 January it was decided to make two Sections in India, with the intention of relieving the President of some of the burden of responsibility and especially as he was about to leave on a long visit to Japan. Mr. Tookarâm Tatya and Judge D. N. Gadgil were to be the respective General Secretaries. The American Section was enlarged to embrace both N. and S. America and the West Indies. Mr. Judge had been urging this because he felt he could best cope with the situation, as he knew Spanish and had several times visited S. America on business.

The President went first to Colombo, 10 January. There he formed a Committee for the organisation of the Ceylon Section. On the day of his departure for Japan, 17 January, accompanied by H. Dharmapâla, the High Priest Sumangala gave him a dramatic send-off. At Singapore he went ashore and organised a Branch with 19 members, and included it in the Ceylon Section.

On arrival at Kobé, 9 February, priests of all sects met and took Col. Olcott to the Temple of the Ten Dai Sect, where crowds of priests and people greeted him. The unaccustomed cold of Japan caused Dharmapâla to fall ill, so he took but little part in the tour. The object of the Colonel's long and exacting journeys, which sometimes severely upset his health, was to bring together on a common platform the various Buddhist Sects of Japan, as had been done in Ceylon. Dharmapâla remarked that the "Young Theosophical Society . . . might be the golden link to reunite the Southern and Northern Buddhist Churches that had been dissevered for 2,200 years."

¹ Mabel Collins had brought a suit against H. P. B., in July, but when a certain letter, upon which the suit was based, was shown by H. P. B.'s attorneys to the plaintiff's Counsel, he took the unusual course of going into Court and asking the judge to take off the case, thus exposing the weakness of the charge, and bringing the matter to a conclusion. *The Path*, Aug. 1890.

The Colonel was still thinking of The Theosophical Society in terms of religious divisions, all forming one Brotherhood, so he advised the Japanese that he was there in a dual capacity—as an individual Buddhist, and as President of The Society “acting through and on behalf of its *Buddhist Division*.” He recommended them to form Branches and register them with this Division. He pointed to “our great enemy Christianity” and suggested that just as the Christians organised to “spend millions to destroy Buddhism,” so the whole nation should organise to defend and propagate Buddhism. He urged the formation of a Joint Committee comprising all the Sects, and unless this was done he refused to undertake the tour. After arguments, the Joint Committee was formed and the crusade that followed was an immense success. Col. Olcott “received the most courteous treatment from all classes, from His Imperial Majesty and his Cabinet Ministers down to the populace.”

The Colonel travelled throughout March, April and May, visiting 33 towns and delivering about 76 lectures to audiences numbering from 2,000 to 5,000 or more, besides other meetings and giving innumerable interviews. By the time he left, 28 May, he felt that if he could be spared from The Theosophical movement proper, he could very soon build up “an International Buddhist League, that might send the Dharma (Law) like a tidal wave round the world.”

When he reached Adyar, 11 July, the President found affairs had gone smoothly during his absence. After consultation with his three “Commissioners,” he decided not to hold any Convention this year, and instead to issue Instruction Tracts, etc. Mr. C. F. Powell (American) arrived to help in the work, but soon departed for Ceylon to relieve Mr. Leadbeater, who had accepted Mr. Sinnett’s invitation to go to England to become resident tutor to his son. He took with him the thirteen-year-old Sinhalese boy, C. Jinarâjadâsa.

H. P. B. loyalty to cause

On 8 August the President left *via* Ceylon for Europe, and arrived in London 4 September. One of the main reasons for this visit was the growing tendency to misapply a clause in the E. S. Rules, which was to the effect that members were to obey the Outer Head of the Section in all that concerned their Theosophical duties and Esoteric work. It caused the question to arise as to whether H. P. B. was loyal to Adyar and to the Colonel, or whether she was trying to control Adyar. H. P. B. very vigorously denied that the Esoteric Section, with the exception of the President, had anything to do with The Society or its Council. She alone was responsible for its members, and it had no pretensions to control The Theosophical Society. As to loyalty, she declared: "H. P. B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood." She pointed out what was being obscured was that she, with Col. Olcott, was the chief Founder and Builder of The Society; that her loyalty to the Colonel was not because he was President but because he had been so devoted to it, and was a loyal friend and co-worker. The degree of her sympathy with The Theosophical Society and Adyar depended upon the degree of loyalty of that Society to the CAUSE. Should it break away or show disloyalty to that Cause, and the original programme of The Society,¹ she would shake it off like dust from her feet. As to loyalty to Adyar, what was it apart from the Cause and the "two (not one Founder . . .)" To be logical according to the Rules of The Society members had to be loyal to the place wherever the President happened to be. The President, however, declared he would resign if H. P. B. did not amend the "obedience" clause, since it led to so many misunderstandings and was giving him so much trouble in the management of The Society. H. P. B. did amend it. To prevent further complications, she, in December, appointed the Colonel as her confidential agent and sole representative

¹ *Lucifer*, Aug. 1889.

of the E. S. in Asiatic countries. The name of the E. S. was changed to The Eastern School of Theosophy, and the fact that it had no official connection with The Society was reasserted.

The statement had occurred in an American paper that "there is the parent Society in New York." This was officially taken up and it was pointed out in *The Theosophist* that "the Headquarters of The Theosophical Society is at Adyar in India, that there is only ONE Theosophical Society, the 'Branches' being allowed to take the title of 'Society' only by courtesy; that only those were eligible for election to a Branch whose Fellowship was conferred upon them by the Central authority at Adyar."

In London, the President found Mrs. Besant living in the house with H. P. B. Though she was dressed like a woman of the toiling class, he knew at once she was an important "gain" to The Society. With her he visited Charles Bradlaugh, who admitted sadly that she was a great loss to him, but that "she must always act according to her conscience." The President went several times to hear Mrs. Besant speak, and was struck by her forcible oratory. Already she was speaking on Theosophy and defending H. P. B. She took the chair for him when he spoke to a packed house at South Place Chapel on "Theosophy and its Work."

The President received visits from the Secretary of the Japanese Imperial Council and the Secretary of the Japanese Legation in London, who talked with him about his tour in Japan. He lectured to the National Liberal Club and held many interviews. On 1 October he went to Wales—Merthyr Tydfil and Tenby, and then to Ireland—Dublin, Limerick and Belfast, and found thoughtful audiences everywhere. In London the titles of two of his lectures were arresting as being used for the first time—"Theosophy, the Wisdom Religion," and "The Psychic Powers Latent in Man."

The President realised that more freedom to act and work was necessary in the British Section. He therefore, in compliance with the unanimous request of the Council of the Section, and to obviate the delay of reference to Headquarters on current questions requiring his adjudication, appointed H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland and Herbert Burrows as members of an Appellate Board, as "the President's Commissioners" for Great Britain and Ireland. He conferred upon them his full powers and declared them to be his personal representatives and official proxies. His special proviso was that all executive orders and decisions made on his behalf were to be unanimously agreed to and signed by all four.

The brilliant young journalist, E. D. Fawcett, who had helped H. P. B. with *The Secret Doctrine*, especially in those parts of the second volume dealing with evolutionary hypotheses, decided to surrender his post of sub-assistant editor of the *Daily Telegraph* to give his voluntary services to *The Theosophist*.

Instead of the usual Convention and Anniversary meetings, a Conference of F. T. S. was held in Bombay, with an attendance representative of the Indian Section. The fact that Adyar, London and New York had overcome their difficulties, and were to work together in unity, stimulated the ideal of Brotherhood. A letter from the President reported the rapid growth of The Society throughout the world. A. Fullerton, America, reported astonishing progress made; over 60,000 "Tracts" had been mailed, *The Path* flourished, and Mr. Judge's tours had had a great effect. G. R. S. Mead sent greetings from England. The Resolutions passed showed that the division of The Society in India into four Sections, instead of two, was not convenient, and it was resolved to ask for one Section managed by a General Secretary with an Executive Council; and that as Sections were to handle their own incomes, therefore each should contribute to the support of Adyar Headquarters.

and Library. This system continues, but on an income percentage basis.

APPENDIX

AFTER the publication of *The Key to Theosophy*, it was clear that for the uses of a modern world the Ancient Wisdom or Secret Doctrine had become known as Theosophy and its form The Theosophical Society. The doctrine as enunciated by Madame Blavatsky may be summarised as follows :

Theosophy is Divine Knowledge or Science, the Wisdom Religion.

The Objects of The Theosophical Society are to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities, for all spring from the one Wisdom Religion.

The true Wisdom Religion is always esoteric, and is preserved among Initiates in every country, in the Mysteries, both lesser and greater.

Only by an ardent turning of the soul to the Divine can the Spiritual Self be known ; but this sacred divine Knowledge is not entrusted to the unreliable or to the selfish.

The Theosophical Society is organised to promulgate Theosophical doctrines. The members are free to profess whatever religion or philosophy they prefer, or none.

The Society propagates the idea of Brotherhood on practical lines.

The three Objects of The Society were stated much as now.

H. P. B. explained that there is an exoteric and an esoteric Section of The Society.

She outlined the Fundamental Teachings of Theosophy as :

(a) Deity—the mysterious power of evolution and involution, the omnipresent, omnipotent, and omniscient creative potentiality.

(b) All things emanate from this Universal Soul. The Universe is uncreate, being but eternal *reality* periodically reflecting itself in infinite spatial depths. Universes, as all else, come and go.

(c) Our planetary system is sevenfold, with seven planets in different degrees of objectivity. Man too is septenary in nature, being composed of seven principles.

(d) Man's physical and personal principles undergo the process called Reincarnation in order to perfect them. His Soul or individual Self has continuity. His immortal Self, or Monad, bears final witness to the long process of evolution, from which it gains definition and experience.

Karma is the law of balance and adjustment, to which all creatures are subject.

There are "local" conditions for man's principles, *i.e.*, worlds or spheres in which they are spatially operative, and from which distinctive characteristics are garnered.

The nature of the Ego is explained and how it accepts, or reaps, the advantages gained by its incarnating personality.

Various ethical qualifications necessary to the neophyte seeking the Master or Teacher are dwelt upon. They are the safeguards exacted from all who approach the portals of Initiation.

H. P. B. affirmed that the Masters exist. They do not *guide* the Society. They "look at the future" and offer opportunities.

If The Society holds true to its mission into and through the twentieth century, it will "gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy . . . then earth will be a heaven in the twenty-first century in comparison with what it is now!"

H. P. B.'S LAST YEARS

"She [H. P. B.] practically destroyed Materialism as a Philosophy."

—ANNIE BESANT.

"Unswerving devotion to Him who embodies the duty traced for and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit."

—H. P. BLAVATSKY, 1886.

1890

WHEN the President arrived in Ceylon, 27 January, he held the first convention of the Ceylon Section, when his draft of Rules was adopted. Writing to *Lucifer* (March) of the excellent work accomplished in Ceylon by "our energetic and single-hearted President," Mr. Fawcett reported that the High Priest Sumangala publicly admitted that The Society's efforts since 1880 had revived the fervour of Sinhalese Buddhists for the sublime teachings of the Lord Buddha.

In March the President appealed for volunteers to visit Lodges to keep their interest alive. Mr. Kottaya Chetty, Nellore, volunteered his services, which were gladly accepted. He was one of the first "Branch Inspectors," the other being C. F. Powell, who had already done much service in Ceylon. He went on tour among the Branches in S. India, but died suddenly in February. In June T. Subba Row passed away in great physical misery, which Col. Olcott tried to alleviate mesmerically.

The President visited Trichinopoly in June, and the fact that he appointed new officers to the Branch showed that there was not much in the way of an elective system in

operation. Since E. D. Fawcett was living at Headquarters, a series of lectures was given by him, the Colonel, and others, which were well attended. The Colonel's old friend, S. K. Ghose, advised him that a scheme was on foot to raise an Indian National Testimonial Fund, to ensure his personal comfort. Though touched by this proof of India's regard for him, he declined the Fund, as the profits from *The Theosophist*, then Rs. 250 a month, some of which was sent to H. P. B., were enough to supply his needs. In October The Colonel went to Ceylon to open the Sanghamitta Buddhist Girls School. This was the first school of its kind in the Island, and the beginning of the movement for the higher education of Sinhalese girls under Buddhist direction.

Near Trichinopoly, on his way back to Adyar, the President greeted Bertram Keightley. At first he thought that as Keightley came with full powers from H. P. B. to represent the British Section at the Annual Convention, this meant she was trying to undermine his authority in India. The President declared that from 1 January 1891 the four Indian Sections should merge into one, with Mr. Keightley as General Secretary and with Headquarters at Adyar—subject to the approval of H. P. B., to whose staff he was attached. The former General Secretaries would become Provincial Secretaries and form the Executive Committee of the new Indian Section, for which the President drafted a set of Rules. The Section expressed lively satisfaction with Mr. Keightley's appointment. "Pending the execution of the above Order" he was appointed Inspector-General of Indian Branches.

Early in this year H. P. B. was given £1000 to use in the service of poor women. She decided to establish a Club for working girls in the East End of London. An old house, 193 Bow Road, was taken and renovated, and a Hall built. It was opened, 15 August, by H. P. B., and placed in charge of Mrs. Besant and Miss L. Cooper. H. P. B. was most careful that, in accordance with the donor's wishes, none but

women Theosophists should be responsible for its management, and that no religious bias should be expressed. After H. P. B.'s passing, the burden of the Club fell upon Mrs. Besant who, finding the cost too heavy, closed it in July 1894.

The household removed to 19 Avenue Road, N. W., which was now ready for occupation. It was a large house standing in its own grounds, and became the Headquarters of the British Section, and also of the European Section when it was formed. An additional room was built for the Esoteric Section, and for Blavatsky Lodge a meeting-hall of corrugated iron which held 200. H. P. B. was present at the opening of this hall, but was not well enough to speak. All members of the household worked hard, and none so tirelessly as H. P. B. at her literary drudgery, driving her sick body through its tasks. Among her staff of workers were the devoted Archibald and Bertram Keightley, who were again generous with regard to the cost of the changes; Countess Wachtmeister, George Mead, H. P. B.'s secretary and disciple, a fine scholar on Gnosticism, who was chief editor of the third edition of *The Secret Doctrine*, 1893. Claude Wright, Irish; Walter R. Old; Miss Emily Kislingbury; Mrs. Cooper-Oakley, James Pryse, American, making possible the development of the printing department; Miss Laura Cooper (afterwards Mrs. Mead) and Herbert Burrows.

In the evenings these workers gathered in H. P. B.'s room where they discussed plans, received instructions and listened to her explanations. "As a teacher, she was marvellously patient." Herbert Burrows in an article in *Lucifer* struck that note which resulted later in the Theosophical Order of Service. He wrote:

"Religion, Education, Socialism, Secularism, Materialism, the emancipation of Women, the training and culture of children, the relation of the sexes, the reciprocal influences of society upon the individual and of the individual upon society, and other kindred subjects which affect the inner

and outer life of the Occidental world, must all sooner or later be brought within the Theosophical purview."¹

In a very interesting letter written in the April *Lucifer*, "To my Brothers of Âryavarta," H. P. B. surveyed the five years that had passed since she left India, and said that "Acting under the Master's orders, I began a new movement in the West on the original lines ; I founded *Lucifer*, and the Lodge which bears my name. Recognising the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others."

In order to meet the needs of enquirers *The Vâhan* (vehicle) was issued by the British Section, 1 December, and lasted until 1921. It was noted for its Question and Answer columns.

The publication of *The Secret Doctrine* and other books had aroused great interest ; meetings in London and elsewhere grew rapidly larger and the work in every department overflowed. There were more than a thousand pledged supporters of H. P. B. who were students of Occultism and looked to her for guidance and inspiration. Many were inclined to deprecate Col. Olcott's more outward-turned activities, and knew very little of the great changes in thought and action he had wrought in Eastern countries, particularly in India and Ceylon. Opinion had grown up that he neglected and did not understand the needs of the West ; complaints often reached him on this score both from Europe and America, where Judge was sole director of the work, with an increasing influence, and around him competent workers. This sense of grievance against the President was accentuated in Europe when he sent, 28 May, to Dr. G. Encausse (Papus) the charter he had applied for. H. P. B. was opposed to this, knowing Encausse was making trouble and threatening to attack the Society. The President had to suspend the Charter

¹ *Lucifer*, March, 1890, p. 58.

in August, and, on his advice, Encausse was expelled from The Society by the Council of the European Section.

In June H. P. B. demanded the formation of a European Section with herself as head, or she would break off. This time Col. Olcott felt he must let matters take their course. On 9 July he sent H. P. B. an Order to organise a European Section. He then received what he described as a "revolutionary" letter from the British Section, decreeing absolute Presidential power to H. P. B. for Europe. This Resolution was published in *Lucifer*, July, as a Notice :

"In obedience to the almost unanimous voice of the Fellows of the Theosophical Society in Europe, I, H. P. Blavatsky, the originator and Co-Founder of the Theosophical Society, accept the duty of exercising the Presidential authority for the whole of Europe : and in virtue of this authority I declare that the Headquarters of the Theosophical Society in London, where I reside, will in future be the Headquarters for the transaction of all official business of the Theosophical Society in Europe. H. P. Blavatsky."

H. P. B. said that Col. Olcott remained "as heretofore, President-Founder of The Theosophical Society *the world over.*" She had selected as an advisory Council, including the three colleagues formerly appointed by the President : Annie Besant, Wm. Kingsland, H. Burrows, A. P. Sinnett, Dr. H. A. W. Coryn, E. T. Sturdy and G. R. S. Mead. At a Council Meeting of the British Section, stress was laid on the advantage of being directed from a European Centre and not from an Asiatic one, and that this would do away with the delays in obtaining Charters and Diplomas, and answers to pressing questions, though as a matter of fact these were already directed to H. P. B.

A requisition was drawn up embodying the views of those concerned, to be addressed to the President. It stated that the Continental Lodges and unattached members had made appeal to H. P. B. to place themselves directly under her authority, and the British Section joined in their demands that the constitutional powers at present exercised by Col. Olcott in Europe, should be transferred to H. P. B. and her Advisory Council. The British Lodges represented

were : Blavatsky, Brighton, Brixton, Cambridge, Dublin, Liverpool, Newcastle, Scottish, and West of England.

H. P. B. stated that in thus proposing to relieve in some measure the President-Founder of responsibilities which it was impossible for him to discharge at so great a distance from Europe, she had the sympathy and approval of the Presidents of the following Lodges : A. P. Sinnett, London ; A. Arnould, Hermès, Paris ; G. Zander, Stockholm ; E. Coulomb, Nantes, France ; O. Alexandre, Corfu ; J. Xifré, Madrid ; G. Zorn, Odessa ; and all Presidents of the British Section Lodges.

Upon receipt of this Resolution and information, the President went immediately to the printer, 29 July, and ordered to be destroyed the 350 copies of *The Theosophist* Supplement already run off, and inserted a " Presidential Order cancelling that Resolution ! " ¹ He declared ² that his " Order " to form a European Section did not mean a

" dissolution of the British Section, nor . . . an amalgamation with it of any Branches or Unofficial groups outside the United Kingdom, nor of any Territorial Sections that may hereafter be formed in other countries . . . "

He directed that a Territorial Section formed of the necessary seven Branches in any European country had full liberty to adopt its own Constitution and Bye-Laws, in harmony with those of the Constitution of The Theosophical Society. Such Bye-Laws were to be submitted to the supervision of Madame Blavatsky as Presidential Delegate and Representative and obtain her approval, as previous to the Executive Order of 9 July they would have had to obtain his own. He recognized Mr. Mead as General Secretary, *pro tem.*, of the European Section, and Charters for Branches or their cancellation would be under Madame Blavatsky's orders. His intention was that she should have " entire responsibility for the good government of our European Branches, and my full power to enforce the Rules of The

¹ *Diary*, July, 1890. ² *The Theosophist*, Oct. 1890, Supplement.

Society as from time to time defined by the General Council." (Dated 17 September).

Feeling discouraged, Col. Olcott, 25 September, advised Mr. Mead, as General Secretary of the European Section, that he wished to retire and leave the sole headship to H. P. B. He wrote to her, 7 October, telling her he meant to retire, and, 12 November, asked her to take the office of President. He wrote the same to others in Europe and America, and began to make plans for building a house in Ootacamund. He sent, 9 December, to Tookarâm Tatya the draft of a scheme to sell Adyar to the Adyar Library and have him support it with a Theosophical Society Fund of Rs. 50,000. The Society was to retain such rooms and grounds as would suffice for Headquarters' business.

Towards the end of November, Richard Harte drafted an address for Keightley to read, as from H. P. B. to Convention, about Col. Olcott's retirement. This draft Keightley revised and sent to H. P. B. for approval. Upon receipt of it she cabled her emphatic refusal to have such an address read on her behalf. She declared the Master disapproved of the Colonel's resignation. She followed this up with an order to Keightley to return if the Colonel retired, and she threatened she would sever her connection with the Society if he did retire.

Meanwhile, the President had received innumerable appeals that he would remain in office. These would not perhaps have affected his decision, but he received news that the *New York Sun* would stand suit on the libels against H. P. B. and Judge. He feared that this might mean Prof. Coues, who was behind the attack, had obtained other Coulomb letters. It meant difficulty for H. P. B., and he did not see how in that case he could retire and desert her.¹

When the withdrawal of his resignation was communicated to Convention, 27 December, there was a great outburst of pleasure and satisfaction, and the Convention reaffirmed the

¹ *Diary*, 17 Dec. 1890.

right of the Colonel to remain President for life. In his Presidential Address Col. Olcott explained that the long stress of work had wearied him and strained his constitution. He realised that since H. P. B. would withdraw if he did, it would mean the breaking up of The Society, too precious thus to imperil. He felt his life work was not yet finished. A religious pact of the Buddhist nations and the unification of the two schools of Buddhistic Philosophy had but just begun. He dreamed of an International Buddhist League with the reconquest of India for Buddhism. He feared for the chances of the revival of Sanskrit learning if anything should happen to check the development of the Adyar Library—"the child of my brain, the hope of my heart . . . I wish to live for that ; that alone is ideal enough for one man." He wished to take a rest from active official responsibility. He placed the Presidency "in Commission," and appointed Tookarâm Tatya, Bombay ; Norendro Nath Sen, Calcutta ; N. D. Khandâlavala, Ahmedabad ; and W. Q. Judge, New York, as President's Commissioners, and to exercise all powers and prerogatives.

Mr. Keightley, delegate also for America, related at Convention how The Society was progressing in the West. Activities in England, he said, had been ably and wisely conducted. When in 1885 Mr. Judge took up the task of reviving interest in The Society in America, he had found great difficulty in getting together even three members. In 1886 he held meetings regularly and at one time met by himself, held meetings week after week, read minutes and studied the *Bhagavad Gîtâ*. It was not long before such acts of will created a centre of attraction, and a hundred members and hundreds of strangers attended the meetings. Mr. Judge had gone on indomitably, determined The Society should grow. *The Theosophical Forum*, 1889, was established, and was widely distributed. *The Path* was an excellent magazine touching the mystic side of philosophy. Small leaflets were printed and spread throughout the country, and

other lecturing tours were arranged and created great interest. Mr. Judge's translation of the *Bhagavad Gîtâ*, or rather, his "selection from existing translations . . ." and of Patanjali's Yoga Philosophy were to be found in every bookshop, and sold steadily. Though Mr. Judge was not in good health, yet he worked ceaselessly and was assisted by Mr. A. Fullerton. One of the wants severely felt was the lack of suitable literature for children. "It is incomparably easier to give a scientific lecture than to address a Sunday School," remarked, in *The Path*, Mrs. J. Campbell ver Planck of New York ("Jasper Niemand," and afterwards Mrs. A. Keightley), who had already written some stories for children and was preparing others, with the intention of issuing a book which would be an epitome of Theosophical teaching, adapted to childhood in form and expression.

A subscription was started to provide liberally for the President's needs during his furlough. An enthusiastic vote of confidence in and loyalty to H. P. B. ended the Convention proceedings.

DR. COUES ATTACKS H. P. B.

IN 1889 the Executive Committee of the American Theosophical Society had found it necessary unanimously to expel Dr. Elliott F. Coues from The Society on a charge of "untheosophical conduct" preferred against him, and the Charter of the Gnostic Lodge (1885) was revoked. In the *Religio-Philosophical Journal* of May and June, 1890, he attempted to convict Madame Blavatsky "of conniving at lies" about *Light on the Path*, and in it, June, was printed a heavily displayed article headed "Muscovite Mesmerism, a serio-comic farce by Helena Petrovna Blavatsky and Co." He

¹ *The Path*, Sept. 1890.

had sought to be made President of the American Section, and claimed publicly to be the perpetual head of the Esoteric T. S. of America, when he was not even a member of the E. S. He wrote offensive letters to H. P. B., some of which Mr. Judge published,¹ and threatened her with exposures of various kinds if she did not agree to his proposals. He described The Society as a hoax, and pledged esoteric members as Mme. Blavatsky's dupes. H. P. B. replied with dignity to some of his letters and remarked "there seems to be a curious law which turns the mud thrown at the Society into additional strength."

In July 1890 the *New York Sun*, edited by Charles A. Dana, published an article—covering an entire page and embellished with photographs—by Dr. Coues, in which gross charges were made against the character of "H. P. Blavatsky, the Founder of The Theosophical Society and charging also Col. Olcott and W. Q. Judge, and many others with assisting her in fraud and living upon The Society." H. P. B. was accused of improper relations in her early days with her old family friend Prince Emil Wittgenstein, whom she had not seen since she was eighteen, and of having been a member of the demi-monde in Europe in '58 and '68. She felt she could not let pass this slur upon the honourable name of a dead man and friend. She said that she had for fifteen years seen her own name assailed and had stood by; but she felt confident that The Society which she had helped to found would withstand attacks and grow under them, and such had been the case. Some had wondered why she never replied to attacks against Occultism and phenomena. She had not done so for two reasons: "Occultism will remain for ever, no matter how assailed, and occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand." As

¹ Dr. Elliott Coues in his *Letters*, June, 1890.

regarded the personal attacks she appealed to the Law, and sued Dr. Coues for \$ 50,000. She sent a strongly worded call to the E. S. in America to stand by Mr. Judge, "one of the three Founders of the T. S., the only three who have remained as true as a rock to the Cause. He is the resuscitator of Theosophy in the United States." Another part of the calumny was that H. P. B. had compiled *Isis Unveiled* from MSS. left by Baron de Palm. This was circulated by Mrs. E. Hardinge Britten, and by several hostile newspapers, and repeated in France by Dr. G. Encausse.

In the delay caused by getting the suits on to the calendar owing to the mass of cases ahead, the attacks continued. But the suits were to go on until a verdict was reached, or a retraction given. A victory was gained when the *Sun* put in a long answer to Mme Blavatsky's complaint, and her lawyer, (Hinricks), demurred to its sufficiency as a defence. That question was argued in the Supreme Court, and the lawyer for the *Sun* confessed in open Court inability to prove the charge of immorality on which the suit lay, and asked to be allowed to return the mass of irrelevant matter in the answer. Madame Blavatsky's objection was sustained and the Judge ordered the matter to be struck out. The suit against Coues came to the same point. The case stood where it seemed to be only a matter of damages, and when Mrs. Besant went to America in 1891 she was examined on H. P. B.'s behalf. Then H. P. B. died. As her action was for a personal injury to character, her demise put an end to its continuance, even though the *Sun* repeated its libel. In September 1892, however, the *Sun* published in its pages an article on H. P. B. by Mr. Judge, and in the same issue wrote in its editorial columns :

"We take occasion to observe that on July 20, 1890 we were misled into admitting into the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire

to say that his allegations respecting The Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed."

1891

The President's first action was to notify H.P.B. of his "suspended resignation." He advised her that his readiness to resume office would depend on her willingness to alter still further the form of obligation taken by E. S. members. He was finding that the flow of The Society was in the direction of H. P. B., and that throughout the world her instructions held chief place in the lives of the members.

The Burmese Buddhists had urged Col. Olcott to accept their invitation to lead a Buddhist mission to Europe. They sent delegates, in January, to Adyar to stress this mission. The Colonel invited the Sinhalese, and some Japanese representatives then in Ceylon, to join in the discussions. The European mission was put aside ; but he asked the delegates to compare Northern and Southern Schools of Buddhism, and then drafted Fourteen Points upon which all could agree in order to promote brotherly feeling between themselves. This, said Col. Olcott, was "in the interest of Universal Brotherhood and to help to realise the first of the three declared Objects of The Theosophical Society." In response to their invitation Col. Olcott was in Burma from 17 January to 12 February, and succeeded in inducing the responsible Buddhist Elders to endorse the Fourteen Points.

Before leaving Adyar, 16 February, for Australia, he appointed Mr. Keightley as Managing Editor of *The Theosophist*, in place of Mr. Harte who returned to England, after three years of active and valuable service. Mr. Keightley had started the first Indian Section journal, the *Prasnottara* (Question and Answer).

In Ceylon the Colonel discussed the Fourteen Points with the High Priest Sumangala who, with other authorities, accepted and signed them. He found that The

Theosophical Society in Ceylon was not functioning well, so he suspended it, and it was not resuscitated until 1926. The chief theosophical activity there had been Education, not Theosophy. There were now forty-one "Buddhist Schools conducted by The Theosophical Society."

The President went on to Queensland, to deal with the Hartmann bequest, which had been pending since 1887. Mr. C. H. Hartmann, F. T. S., Toowoomba, had died in that year and left a beautiful and profitable estate worth about £5,000 or more, and made Col. Olcott, representing The Society, his residuary legatee. The estate of 42 acres consisted of a lovely public garden and nursery, some real estate in Toowoomba, and other valuable items. The place was known throughout Australasia. Upon hearing the terms of the Will, Hartmann's children, who were not in sympathy with his ideas, strove unavailingly to have the bequest set aside. They abused the President and The Society. The President decided, after reflection, that justice must be done to the family. He offered to sell to them, or to anyone else, all his interests in the estate for £1000 in cash and £130 to cover the costs of his expenses. The family promptly and thankfully accepted his offer. All joined The Society, and wrote to the papers thanking him for his generous spirit. This unexpected settlement had a strong and marked effect upon public opinion throughout the country, and brought throngs of visitors to the President. Everywhere he was asked to lecture on Theosophy. He revived the Toowoomba Lodge, and organised the Brisbane, Sydney, Melbourne and Adelaide Lodges and appointed officers. Including Wellington (N. Z.) and Hobart (Tasmania), these made the requisite seven Lodges to form an Australasian Section. This provision was not pursued, so the Order was annulled, and the Section was not reorganised until 1894.

It was while in Sydney in the midst of lectures—here and elsewhere on "Buddhism and Theosophy"—that

foreboding came to the President of H. P. B.'s passing away, and this was confirmed by cablegram on 10 May. He cancelled all plans and set out for London. Mr. Keightley met him at Colombo, and they arrived in England 4 July. He went at once to Avenue Road, where he and Mrs. Besant visited H. P. B.'s room together and pledged themselves to be true to the Cause and to each other.

Though H. P. B. had been in better health after the removal to Avenue Road she was still an invalid, and was confined to her rooms, but she worked indefatigably, ceasing only when her physical ailments absolutely prevented work. The amount of Theosophical activity at this time seemed almost incredible in comparison with a few years earlier, and membership had increased 80 per cent.

During the winter H. P. B. had sent her pupils far and wide to carry to others the teachings she had transmitted to them. Bertram Keightley went first to the United States and then to India. She sent A. Keightley to Australia and New Zealand, and he returned via America. Mrs. Besant was sent to various places in England, Ireland and the Continent, and always drew large audiences. The Press complimented her by saying she understood "the beauty of rhythm in a sentence." Herbert Burrows and Dr. Kingsland visited towns in Britain. As Mr. Mead said: "A new cycle of Theosophical activity seems to have been inaugurated in the West since the arrival of Mme H. P. Blavatsky in England. If we compare the present state of affairs with that which existed three years ago, we cannot but be greatly struck with the enormous progress achieved. Theosophy which was then, even in name only, known to the very few and considered by most of them to be some fashionable form of mysticism designated 'Esoteric Buddhism,' is now a familiar word throughout the country and is fast being recognised as a powerful factor which has to be dealt with."¹

¹ General Report, 1890, p. 37.

The Press in Britain and elsewhere gave considerable attention to the articles by H. P. B. appearing in *Lucifer*.

Knowing that the hour of her passing drew near, H. P. B. gathered closer round her such of her pupils as circumstances rendered the most accessible, and began a system of regular instruction, opening up new lines of thought and study which, if steadily pursued, would yield fruit indefinitely. She instructed them "regularly one evening each week, . . . But during other days for some time previous to her departure, H. P. B. gradually abstracted herself, becoming more and more reclusive, and, at times, quite inaccessible even to those intimately around her. Her sitting room, for years past constantly open to all comers, whether Theosophists or not, became more and more a place of retreat and solitude for her and daily more impregnated with her own strong atmosphere of individuality."¹

In early April H. P. B. sent Mrs. Besant to America, appointing her to be her "agent and representative" during her visit, and to carry a greeting to the American Convention, at which A. Keightley was the delegate for the British Section. H. P. B. directed her to call together Lodges and groups of the E. S. "and to explain such matters as are necessary," and requested Mr. Judge "to give Mrs. Besant all the aid necessary for this undertaking." On arrival in America Mrs. Besant was given considerable space in the newspapers. She lectured in New York and Brooklyn, and for these public meetings she spoke mainly on : London, its Wealth and Poverty ; Dangers menacing Society ; Labour Movements in the Old World ; and What is Theosophy ? She was hailed as the chief woman orator of the day and as one of the foremost women of all time.

At the Convention Mrs. Besant spoke on : "Theosophy and its Message to the Western World." She read H. P. B.'s message to Convention, in which H. P. B. thanked the

¹ W. R. Old, in *The Theosophist*, June, 1893, p. 547.

American members for their unremitting labours, and said that the then present cycle would continue till 1897-8 and would be one of great conflict and continued strain. "If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish . . . and the world will suffer . . . Your position as forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the psychic outruns the Mânasic and Spiritual development." H. P. B. drew attention to the efforts made in England to "bring to bear the influence of Hindu on English thought . . . as it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various . . ." She urged the members to "Be Theosophists, work for Theosophy! Theosophy first and Theosophy last; for its practical realisation alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian people."¹

On 6 May Mrs. Besant, Mr. Judge and Dr. and Mrs. J. D. Buck left New York for England.

On 26 April H. P. B. had fallen ill of influenza and the doctor took a serious view of her case owing to her chronic illnesses. Though so sick she asked to be told all that was going on and about those members of the household who were absent. She seemed to get a little better, but was distressingly weak. On the 30th a troublesome quinsy formed in her throat; this improved. Then an abscess formed on the bronchial tubes, and though this disappeared the weakness increased. On 6 May she partially dressed and

¹ *Lucifer*, June 1891, pp. 343-5.

managed to walk into her sitting room, though she said she felt she was dying, and could not keep up the struggle much longer. But, knowing how miraculously she had recovered on previous occasions, no one gave up hope.

On the night of the 6th a change for the worse set in, but the crisis passed and on the morning of the 7th she got up, and sat in her large armchair in her sitting-room. With great effort she rolled a cigarette for Dr. Mennell—the last she ever made. Finding no ease in bed, she was propped up with pillows in her chair. At 11 a.m., 8 May, she grew worse. Around her were Miss Laura Cooper who supported her head, and C. F. Wright and W. R. Old who knelt beside her holding her hands. At the last she passed so quietly that they hardly knew when she ceased to breathe. . . .

H. P. B., the heroic "lonely figure of Light in an age of cold hard darkness," had departed.

As it was H. P. B.'s wish that there should not be any show or parade, her body was taken quietly to the Woking Crematorium, where all the Officers and the Headquarters Staff and friends "surrounded the flower-decked bier," while G. R. S. Mead read an address which had been carefully prepared by the Staff. The urn that contained her ashes was reverently carried back to Headquarters and placed in her own room. . . .

The Press of the world had much to say of H. P. B. and Theosophy, mostly fair; but a few rehashed the opinion "that made Mr. Hodgson notorious, and was so foolishly endorsed by a learned society." Some prophesied the disappearance of The Society. Ten of those nearest her, while they did not propose to answer libels on H. P. B., put it on record in the Press that they staked their "honour and reputation on the statement that her life was unsullied and her integrity spotless." Wm. Kingsland wrote: "She taught us Theosophy not as a religion, or a philosophy, or a creed, or a working hypothesis, but as *a living power in our lives*." As Col. Olcott said: "H. P. B.'s enthusiasm was a

quenchless flame at which all our Theosophists lit their torches . . ."¹

Work at Headquarters went on much as usual. Mrs. Besant and Mr. Judge together visited several Lodges to lecture. They agreed, in consultation with the E.S. Council, that they should together assume full headship of the E. S., Mr. Judge for America and Mrs. Besant for the rest of the world, with Headquarters in London.

On 9-10 July the First Annual Convention of the Theosophical Society in Europe was held, when the President-Founder took the chair. Mrs. Besant welcomed him and pledged the loyalty of the Convention to the Cause. The Ionian, Vienna, Swedish, Dutch-Belgian, French and Spanish, and eleven British Lodges were represented. The President said the Movement had now "acquired an individuality of its own, and that nothing in the world can drag it down." He pointed out that the union of "brothers" within The Society had no regard to "geographical or national boundaries."

It was resolved to institute an "H. P. B. Memorial Fund" to publish such works as would promote "that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted." This was eagerly taken up everywhere. The President-Founder suggested that H. P. B.'s ashes should be divided between India, London and New York. Mr. Mead reviewed the work in Sweden, Holland, Belgium, France, Spain, Portugal, Italy, Greece, Austria, Russia, Germany and Switzerland. A great public meeting was held in the Portman Rooms, when the President, Sinnett, Judge, Mrs. Besant, B. Keightley and Burrows all spoke. On 17 July the President duly chartered the European Section and Mr. Mead was re-elected General

¹ H. P. B. *In Memory of Helena Petrovna Blavatsky*, by some of her Pupils, 1891.

Secretary, but the office of President was not renewed. There was no one to fill H. P. B.'s place.

On the 27th the President announced there would be no change in the general policy of The Theosophical Society, and its three declared Objects would be strictly followed out. The Society would be kept neutral; the untrammelled right of private judgment and the absolute equality of members was reaffirmed and guaranteed; the principle of autonomous government in Sections and Branches within the lines of the Constitution, and of non-interference by Headquarters, save in extreme cases, was to be loyally observed.

Col. Olcott inaugurated a League of Theosophical Workers, with Countess Wachtmeister as President. He also arranged that Mrs. Besant should go on tour in India in the ensuing winter. During most of August he was in France to pursue his studies in hypnotism at the Salpêtrière and Nancy Schools.

On the President's return to London he went with Mrs. Besant to hear her farewell address to Secularists, 30 August, for they had voted she should not lecture to them any more on the subject of Theosophy. She explained her search for Truth and her work for the Freethought movement, her meeting with Madame Blavatsky, and caused a sensation by impressively declaring she had herself received letters from a great Teacher in the same writing as those which H. P. B. had received. The Press took up and discussed this statement with tremendous excitement.

From 7 to 10 September the President was in Stockholm, where he was eagerly welcomed. He had an audience with the King of Sweden and Norway, Oskar II, and found him keenly interested in religion and in symbolism.

After a few days in London, the Colonel left for New York, where, 23 September, he was met by his favourite sister, Mrs. Mitchell, and others of his family, and

by members of The Theosophical Society. He was interviewed by the whole New York press, for this was the first time he had returned since 1878. He lectured to a big crowd on the 24th, and many old friends came to hear him ; but alas, his chairman talked for forty-five minutes ! On the 29th the President left for Sacramento where he spoke on Theosophy and H. P. B., then went to San Francisco, where Dr. J. A. Anderson and others made him welcome. Here he met Judge, and came to an understanding with him about Theosophical matters, for there were already difficulties concerning the claims Judge had begun to make with regard to his relations with the Masters. On 8 October the President left for Japan, where, owing to a recent earthquake shock, there was no one to meet him. Nevertheless, at Kobé he induced the Buddhist sects to sign the Fourteen Points. After a short stay at Colombo, where Mrs. Marie Musaeus Higgins was put in charge of the Women's Educational Society, he went on to Adyar, arriving 12 December. Despite his feet being badly swollen with rheumatism, he began to prepare for Convention, with the help of S. V. Edge, who had come out from London to help him, and to work as Assistant General Secretary of the Indian Section. Countess Wachtmeister arrived with other foreign delegates, and the Colonel made her President of a Women's Education League to consider the education of Indian women. He reverently handed over H. P. B.'s ashes to The Society. They were eventually placed beneath the statue of her, which, with that of Col. Olcott by her side, stands in the alcove of the great Hall.

In his Presidential Address Col. Olcott admitted that it was now his " belief that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and made to suffer less, and would today have had a thousand Christian well-wishers where we have one. We may truly say we had cruel provocation, but that does not really excuse us for

lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood."

When paying tribute to the memory of H. P. B. and her greatness, the President expressed his anxiety about and protested against all attempts "to create an H. P. B. school, sect or cult." The Convention put on record its sense of irreparable loss in H. P. Blavatsky's death, and that her splendid exertions on behalf of humanity entitled her to be "ever held in honour by all true Theosophists."

STORMY YEARS

"I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines ; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society."

—H. S. OLCOTT, 1891

1892

THE President felt inspired to begin writing *Old Diary Leaves*, 16 January, partly to put on record the early history of The Society, and partly because he felt he must do something to prevent a sect "springing up around H. P. B. and her literature."¹ A new shock and trial now descended upon him. On the 19th Mr. E. T. Sturdy arrived with a "fateful message."

In the previous year Mrs. Besant had announced her "sudden sailing for America, 18 November, upon important business and rest."² A programme was hurriedly arranged. There were three reasons for this visit: (1) To secure a little rest and recreation; (2) To lecture a few times in New York, and other towns; (3) Chiefly, to consult with the leading Theosophists of America on the affairs of The Society. She conferred with Judge and other responsible officers about information she had received concerning Col. Olcott, which, if true, rendered him, she thought, unfit to remain President. After anxious consultations, a statement was drawn up to put before the President, and a demand made

¹ *Old Diary Leaves*, IV, p. 425.

² *The Path*, December, 1891, p. 296.

for his resignation. To ensure strict privacy, it was decided to send the statement personally with Mr. Sturdy to Adyar.

As Col. Olcott points out in *Old Diary Leaves*, Mr. Judge's influence was now paramount in London, and he was regarded as the greatest mystic among the members since H. P. B. Mr. C. F. Wright had gone to Australia to influence members there in his favour, thought the President, who felt that every possible thing was being done to undermine his prestige and reduce his position to that of a figurehead. He decided to resign. He sent his resignation to Judge, sent Mrs. Besant a copy, and began to take all the necessary measures to transfer his authority to Judge as Vice-President. He took some of the old and trusted members in India into his confidence. They promptly and strongly opposed his resignation, and strove to make him reconsider his decision. He sent an explanatory letter to the Sections and to Indian Lodges, with a copy of his resignation. Protests immediately poured in. Some of his friends asked to be allowed to support him for the rest of his life. He made preparations to live in Ootacamund, for he was fully determined to vacate the Presidentship at the earliest possible moment. He invited his sister, Mrs. Mitchell, and her daughter Louise (whom he wished to adopt), to come and live there with him. Prince Harisingh said that the Colonel should not want for anything so long as he, his "son," was alive.

On 10 February the President clairaudiently received a message from his Master to the effect : (a) That a messenger from Him would be coming and that I must be ready to go and meet him ; (b) That the relationship between Himself, H. P. B., and myself was unbreakable ; (c) That I must be ready for a change of body, as my present one had nearly served its purpose ; (d) That I had not done well in trying to resign prematurely ; I was still wanted at my post, and must be contented to remain indefinitely, until He gave me permission to abandon it ; (e) That the time was not ripe for carrying out my scheme of a great International Buddhist

all this against Karma for his point of view

League, and that the Mahâ-Bodhi Society, which, I had intended to use as a nucleus of the scheme, would be a failure; ¹ (f) That all the stories of Him having cast me off and withdrawn His protection were false, for He kept constant watch over me, and would never desert me.²

The President at once wrote to Mr. Judge advising him of the Master's wishes, but not withdrawing his resignation, as he wished to test opinion. Pending this, he asked Judge to come to Adyar as Acting President, but he would not consent to him being both Acting President of The Society and General Secretary of the American Section, as that would give him three votes out of five on the General Council. To this Judge cabled, 2 April, that he would give up the Secretaryship as soon as possible, and therefore the Colonel need not be anxious about the removal of Headquarters. But the President was puzzled that letters came from New York discussing the details of his retirement; and Judge besought the Colonel to nominate him "President for life."³

The Colonel took legal advice as to the effect of his early retirement on the business of The Society, and found the position serious. He cabled Judge that he could not retire by 1 May, as certain legal formalities concerning Adyar and the Queensland properties had first to be complied with. Judge cabled again to the Colonel to stay in office as he had important news from "The Lodge," and there would be a great change in his own policy from 24 April. He cabled again on the 25th, that he could not leave his post in America and the Colonel must stop in office till July. The Colonel replied by cable that he had decided to stay in office, and issued, to Judge, 27 April, an Executive Order to that effect. One of the reasons why Judge felt he could not easily leave America

¹ *Old Diary Leaves*, IV, p. 429. This Society failed for a time, but is now flourishing, with a great and growing centre at Sarnâth, near Benares.

² *Ibid.*

³ *Diary*. See also *Old Diary Leaves*, IV, p. 431.

was the purchase of a new Headquarters, 144 Madison Avenue, giving ample room for the development of the work he had so much at heart.

At the American Convention held in Chicago, 24 April, when Mr. Judge was re-elected General Secretary, and where Mr. Mead was the representative from the European Section, important resolutions were passed: (1) That as the votes of all the Branches were unanimously in favour of W. Q. Judge as successor to the office of President, the Convention confirmed and ratified these votes, and (2) declared that Mr. Judge was its choice for President to succeed Col. Olcott. Col. Olcott was requested to revoke his resignation, and the Section declared that when the office of President should become vacant, his successor should be Mr. Judge, who should hold the office for life: their choice for Vice-President, should the office become vacant, was Mr. Bertram Keightley. The European and Indian Sections were invited to co-operate in endeavouring to carry out the letter and spirit of these resolutions. This plan would, if followed, have secured to Mr. Judge a sweeping majority of votes in The Society.

A certain amount of opinion had formed that Mr. Judge was issuing letters purporting to be in the handwriting of a Master, with His signature, and some had upon them the impress of the "seal" bought so long before at Delhi by Col. Olcott, because he thought it resembled the Master M's cryptogram. Judge denied having done so. A little later he asked the Colonel not to force an enquiry into "bogus letters" and the "Lahore brass" i.e., the Delhi seal.¹

On 8 May the first anniversary of H. P. B.'s passing was held. In accordance with her expressed wish that her friends should on that day assemble at the Headquarters of The Society and read a chapter of *The Light of Asia* and extracts from the *Bhagavad Gita*, the President requested that

¹ Judge to Col. Olcott, 27 Oct. 1892; see "Case against W.Q. Judge," p. 56.

this day of remembrance be known as "White Lotus Day." He desired that all Branches throughout the world should meet annually on this date, and, in some dignified way, "express the feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summit of knowledge."

Apparently, neither at the American Convention in Chicago nor at the European Convention in London, 14 and 15 July—where there was a representative gathering—¹ did Mr. Judge who was the delegate from America reveal the fact that the President had advised him of the Master's message, and that he was still awaiting the clear indication of the members' wishes. Throughout Europe the Branches had proceeded to vote for a new President, and, as they were unanimously in favour of Mr. Judge at the Convention in London, his election as "new President was carried by resolution . . . with hearty cheers, as were also the votes of confidence in the retiring President-Founder, the declarations of gratitude for his untiring services and the appreciation of his unselfish life-work . . ."

Upon receiving these resolutions, the President determined, 17 August, to announce his retention of office, and so wrote to Judge, sending his letter this time, with copies, through Mr. Mead. He announced the revocation of his resignation, and explained that his restoration to health enabled him "to obey his Guru's wishes by resuming active service." On 9 September the President received a letter from Mead explaining that the Master's orders had been kept from them, and exposing the whole situation. Mead wrote "the Order you quote from is sufficient, and if we had had the ghost of an idea about such an Order, the Resolutions passed would have been different."²

¹ Present among others were Mme P. Meuleman, Mrs. E. Windust and Herr Fricke, Holland ; W. Q. Judge, America ; Senor Xifré, Spain ; Mme Z. Cassavetti, Messieurs E. Coulomb and Vescop, France ; Herr F. Eckstein and Count Leiningen, Austria.

² G. R. S. Mead to Col. Olcott, 9 Sept., 1892.

During October and November Col. Olcott visited Chittagong and Akyab, urged the value of the Mahâ-Bodhi Society and collected funds for it, and inspired students to work for their Buddhist faith. He went on to Rangoon and organised the same Society there also. When he returned, 5 December, he signed deeds assigning all his real and personal property to The Theosophical Society.

Walter R. Old arrived in Adyar, December, and after long consultation with him and others, the President concluded that Judge was deeply at fault. The records were submitted to Judge Khandâlavala, who counselled the Colonel to prosecute the case against Judge.

On the 26th and 27th the Annual Convention took place, and the many reports showed how pleased the Theosophical world was that Col. Olcott had retained office, how strong was now the stream of Theosophy, and how numerous and varied the fields it irrigated.

Several important books had been published during the year: A *Theosophical Glossary*, a posthumous work by H. P. B., rich in occult information; *The Seven Principles of Man*, by Mrs. Besant, the first of the important series of seven Manuals on Theosophy. Over 400 copies of this book were sold in two days and a second edition was issued. This was followed by one on *Reincarnation*, also by Mrs. Besant, of which 2,000 copies were sold in less than a fortnight, necessitating another edition of 3,000. A third edition of *The Secret Doctrine*, (then out of print,) was being prepared and revised by Mrs. Besant and Mr. Mead, who asked for lists of errata, etc.

In India, Europe, Britain and America zealous workers had come forward who were making lecture-tours and interesting an ever-growing public. As Col. Olcott said in his Presidential address: "Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man."

1893

The President left, 8 January, for Calcutta, with Mr. Edge, on business connected with the acquirement of Buddhist Shrines to be under Buddhist control. The Viceroy's Private Secretary referred him to the Bengal Government, who referred him to the Mahant (priest in charge), a Hindu, who controlled the sacred Bo-Tree and Shrine property at Buddha Gaya. The Colonel's efforts were not successful. They went expressly to Delhi to seek out the maker of the seal which Mr. Judge had impressed on some of his "Mahâtmâ Letters." They found the man had died, but his brother identified the seal. At Allahabâd both spoke, also at Bankipur, a Branch noted for its fine members, among them Purnendu Narain Sinha, M.A., a capable writer on Theosophy and Hinduism. In Benares they were met by men whose names shine in the Indian Section, and in the literary world of India—Ganganâth Jhâ, Mokshada Dâs Mitra, Bhagavân Dâs. The Colonel went to Sarnâth, where at that time was only a stupa and a desolation of old bricks, and found that the title of the property was vested in the Government. He opened negotiations for its transference to the Mahâ Bodhi Society.¹ In Benares, the members had forgotten to secure a hall for his lecture on Theosophy, so he spoke in a Goshâla, cattle-shelter. Then followed visits to six towns. On returning to Calcutta, 11 March, the President spoke to a packed house on "Occultism, True and False." In Madras, the problem again arose as to what to do about Mr. Judge, and it seemed necessary, for lack of connecting evidence, to postpone action.

Information having come from Dharmapâla that the Buddha Gaya village and temple could be secured for Rs. 80,000 the Colonel hurriedly visited, 6-12 April, Rangoon, Calcutta and Bankipur to try to find the money ;

¹ Excavation has brought many treasures to light. There is now a new Temple, a large guest house, a fine museum, and the peaceful spirit of the Buddha broods over it all, for this was the place where He preached His first sermon.

but he did not succeed. On his return he received £18 from Bouton, royalties on *Isis Unveiled*, and promptly shared the money between Paris, Stockholm and Amsterdam Lodges for propaganda. H. P. B. had, in her Will (dated 1885), left him all her "property" in both *Isis Unveiled* and *The Secret Doctrine*, also her books and furniture.

On 23 May the President drafted Executive Orders deputing Judge, as Vice-President, to represent him officially at the World Parliament of Religions to be held 15 and 16 September in Chicago. Mrs. Besant was deputed as special delegate to speak on behalf of The Theosophical Society. He arranged for Dharmapâla to represent the Ceylon Buddhists and drafted his address for him; and for Prof. G. N. Chakravarti to be the delegate for Hinduism.

In *The Path*, August 1891, appeared a brief article signed "Jasper Niemand." The suggestion was that the few words which prefaced it were from "the Master of whom H. P. B. was the reverent pupil. Attested by his real signature and seal. . . ."¹ Many suspected that "Jasper Niemand" was Mr. Judge's nom-de-plume. Scepticism finally found expression. This drew from Judge a statement of his own position and beliefs, in *Lucifer*, in "An Interesting Letter."² He faced his critics and, as to the Society, wrote "that when we come to examine the work and the foundation of its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. . . ." No one could deny him either the privilege of asserting his "belief in those Beings"; or his belief that "a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. . . ." He declared he belonged "to that class of persons in The Theosophical Society who, out of their own experience, know that the Masters exist and actually help the T.S."

¹ *The Path*, August, p. 137.

² April, 1888, pp. 101-4.

He claimed that he should be allowed to go his way making this proclamation, while those who thought differently should go their way. He explained that though he had not written the letter complained of, yet he fully approved of it. But it was suspected that the message in *The Path* had been written by Judge himself, and by him attributed to a Master.

Both S. V. Edge and W. R. Old, who had been in consultation with the President on the problem of Judge's claims, challenged his views, which they took as a declaration of a creed which might lead to dogmatism. They said there ought not to be any "policy" and that "progress for the T.S. does not lie 'in fidelity to the Masters as ideals and facts,' however it may be in the case of an individual, but in fidelity to the Cause, which binds us together, and to that ideal of spiritual freedom which, as a body, we are striving to realise."¹ N. D. Khandâlavala expressed himself along the same lines in an article entitled "Theosophy in the West, the Tendency towards Dogmatism."² These articles led to protests to the writers from Mrs. Besant,³ and to Col. Olcott for publishing them, and an intimation that the United States would cut off financial aid to Headquarters if Edge and Old remained at Adyar. Letters began to come from the U.S. expressing discontent with Judge, which the Colonel regarded as a "healthy sign of reaction."⁴ He wrote to Judge, 28 September, expressing his candid disbelief in his "pretended intimacy with the Mahâtmas."⁵

Col. Olcott approached Countess Wachtmeister to have his book *Old Diary Leaves* published by the H. P. B. Press in London, but she said she would do so only if he expunged the portions about H. P. B. which she did not like. To this he would not consent, so it was published by G. Putnam's Sons, London, 1895.

¹ *The Theosophist*, July, 1893, p. 606.

² *Ibid.*, p. 623, et seq.

⁴ *Diary*, 30 August.

³ *Diary*, 25 July.

⁵ *Diary*, 28 Sept.

In America, the Parliament of Religions took place, 15-16 September. There had been obstacles to overcome. Within the Parliament various organisations held their own Congresses, and, to prepare one for The Theosophical Society the American Section made Mr. Geo. E. Wright, Chicago, Chairman of a Committee on Organisation. Mr. Judge had, 1892, suggested the idea of representation. Mr. Wright immediately obtained an interview with the President of the World's Congress Auxilliary, Mr. C. C. Bonney. After some delays The Society's application was referred to the Psychic Committee, of which Dr. E. Coues was Chairman ! Mr. Wright explained the position and Mr. Bonney, appreciating the difficulty, recalled the application. Mr. Wright was then referred to the Moral and Social Reform Committee, whose Chairman proved to be Dr. Coues' sister ! The next reference was to the Religious Committee, but this too came to nothing. Suddenly, the Religious Committee decided to grant The Theosophical Society a separate Congress of its own. Wright carried the news to the T.S. Convention in New York, and Judge carried it to the European Convention ; and "to his untiring zeal at and from this stage of the proceedings was due much of the enormous success which attended the sessions of the Congress." The Committee managed to secure a hall holding 500. When the time came, so dense was the crowd that they moved into a hall holding 1500 ; in five minutes this was packed. At their regular sessions they carried on two overflow meetings. Orthodox ministers were astounded. The managers of the Parliament offered them a Hall holding 4000 for an extra Sunday night meeting, when every seat was occupied and hundreds stood in the aisles and along the walls. As Judge was speaking the chairman of the Religious Department, a Presbyterian minister, interrupted him and said that owing to the change of halls there was scarcely any audience where the Presbyterian Congress was convened. He surmised a mistake had been made and requested all Presbyterians to

rise and pass into the other hall. No one moved. Judge resumed his discourse.¹

The President sent a message through Mr. Judge, to the Congress where he, as Vice-President, T.S., took the chair. Mrs. Besant, Prof. Chakravarti, Mr. Judge, Dharmapâla, Dr. Buck, Mrs. Cooper-Oakley,² Dr. J. A. Anderson and Claude F. Wright, were the principal speakers. "The real Parliament of Religions was in fact the Theosophical Congress." After the Congress the visitors went on tours to different towns, and Mrs. Besant visited Canada as well.

The President went to Ceylon, 30 October, to arrange for Mrs. Besant's tour. She and Countess Watchmeister arrived, 9 November, and Mrs. Besant lectured in Kandy, Colombo, Galle and Panadure, with crowds everywhere. The Buddhists declared their gratitude for the magnanimous exertions of The Theosophical Society on their behalf. The party went on to India, arriving in Tuticorin on the 16th, and visited fourteen towns.³ Mrs. Besant's chief subjects were: Life after Death; Karma; India Past and Present ("in a style that made us all weep"); India's Mission; Materialism and Science; The Insufficiency of Materialism; Hinduism and Theosophy; Theosophy and Modern Science; etc. As she moved from town to town the audiences grew larger and larger, enthusiasm mounted, and there was a rush of new members. The party arrived in Adyar, 20 December, for Convention, the largest held so far. Mrs. Besant's four lectures were on "The Building of the Kosmos." The Anniversary was at Victoria Hall, Madras, where a monster audience assembled and was addressed by Raghunath Row, N. D. Khandâlavala,

¹ From the account by Geo. E. Wright in *The Path*, Nov. 1893, pp. 239-45.

² Who had been touring in Australia.

³ It was while at Trichinopoly, 23 November, that confirmation came to Col. Olcott that Mrs. Besant was the "messenger" for whom he had been advised to look. *Diary*, 23 November, and *Old Diary Leaves*, V, p. 94.

Purnendu N. Sinha, Countess Wachtmeister, Mrs. Besant and Col. Olcott.¹

In his Presidential address Col. Olcott recited the list of some of those competent speakers who now began to cover the world with a net-work of lecturing, thus meeting the needs of the growing public interest in Theosophy. In India: the President, Mr. Keightley, Rai B. K. Lahiri, Bhavâni Shankar, C. Kotayya. In the United States: Mr. Judge, Dr. Allen Griffiths and Mr. C. F. Wright; in England, and Europe Mr. Mead, Mrs. Besant and Mr. Kingsland; In Australia Mrs. Cooper-Oakley, and in smaller tours many others.

Publications this year had included: The revised edition of *The Secret Doctrine*; a revised edition of *The Key to Theosophy*, under the direction of Mr. Mead, with corrections of mistakes intimated by H. P. B., omission of controversial passages, and the Glossary carefully edited and corrected. *Death and After, Through Storm to Peace*, (her autobiography), by Annie Besant. *The Ocean of Theosophy* (two editions), by W. Q. Judge; also many pamphlets, and 32 translations into nine languages.

1894

On New Year's day Mrs. Besant lectured on India to about 6000 enthusiastic people in the open air on the Madras Esplanade. There were no loud-speakers in those days. On the

¹ The Christian Literature Society, Madras, issued a 4000 edition of an unworthy booklet "suggested by the visit to India of Mrs. Besant." It was entitled: "The Theosophic Craze: Its History; the great Mahâtma Hoax; How Mrs. Besant was befooled and deposed; its attempted Revival or The Exploded Superstitions of the Middle Ages." It contained a collection of unkind things about Colonel Olcott and H.P.B., and belittled their work. It reiterated the missionary attack of 1884, and quoted the infamous S. P. R. Report. It averred that Mrs. Besant's object in coming to India "was to persuade credulous Hindus to accept Theosophy as their religion." It gave its own version of the Judge Case, declared Theosophy to be a return to exploded superstition, and ended with a eulogy of Christianity.

7th the President, Mrs. Besant and others sailed for Calcutta where several hundreds greeted them, among them many notable public men—there were flags and flowers and crowds.

From this point onwards through about 22 towns, ranging as far north as Lahore, and to Bombay and Surat in the West, Mrs. Besant lectured almost daily, sometimes twice a day, to audiences numbering anything between 500 and 6000; she granted innumerable interviews, and held other meetings.

At Benares the leading Pandits expressed their strong disapproval of the education of virgin widows, but approved of Col. Olcott's boys' societies and schools and Sanskrit libraries. At Sarnâth the Colonel commented that Mrs. Besant was the intended resuscitator of Hinduism and he was the reviver of Buddhism. In Ludhiana enthusiasm ran to processions round the bazaars, and here Mrs. Besant could not speak for the noise of the crowd at her lecture. At Jullunder Countess Wachtmeister received "Orders" to go to San Francisco to attend the American Convention. In Lahore Durgâ Prasad, President of the Arya Samâj, joined The Society. On her return to England Mrs. Besant toured the Lodges, lecturing extensively from 6 April to 25 July. She went to the Stockholm Convention and visited Paris. Her main subjects were: Masters as Facts and Ideals, and Theosophy and Its Teachings.

During the Indian tour, Col. Olcott formed Hindu Boys' Societies in many places and raised subscriptions for them. Countess Wachtmeister was so pleased with the success of his efforts to aid Hindu youth that she founded a journal for them called *Ārya Bāla Bodhini*, January, 1895. It was taken over by Mrs. Besant and transformed into the *Central Hindu College Magazine* in 1900.

The problems arising in connection with Mr. Judge were growing acute. When Mrs. Besant arrived in Adyar, 20 December, 1893, she was called by the President into consultation with himself, Countess Wachtmeister, Sturdy, Edge,

Old, and Judge Khandálavala.¹ After many anxious talks, and at the President's request, Mrs. Besant undertook to formulate demands that the accusations against Judge "with reference to certain letters and in the alleged writings of the Mahâtmâs" should be dealt with by a Committee, as provided by the Rules which had been specially altered at the Convention (1893), to meet this or any similar case. They provided for a Judicial Committee "which, by a three-fourths majority vote," could deprive the President or Vice-President "of office at any time for cause shown."

A copy of the demand for investigation was posted 7 February, to Mr. Judge. Mrs. Besant also sent him copies of all the papers upon which she based her statements, an action to which the President strongly objected. In an additional letter he gave Judge the option of retiring from office and leaving him as President to make public explanation, or of having a Judicial Committee, and making the proceedings public. This Presidential notice was taken exception to by Judge, Mead, and others. They thought it precipitate.

Mr. Judge denied all the statements and decided upon London as the meeting place of the Judicial Committee. Mrs. Besant had, meanwhile, 12 February received a cablegram from Judge asking her to take over the whole E. S. T., and issue a notice to that effect.² The President hoped to keep the matter private until the Committee had met, dealt with the charges, and rendered its verdict, which would then have been officially promulgated. Judge misunderstood the demand for enquiry to be the first step in the Judicial Enquiry, as the President had not thought to mark it "Private." Deeming it to be breach of the Constitution, Judge protested vehemently to the members in a public circular of which 5000 were distributed all over the world.³ Mrs. Besant's name was not mentioned as having framed the charges, so members

¹ *Diary*, 20, and 22 December, 1893.

² Mrs. Besant's *Diary*, 1894.

³ *Old Diary Leaves*, V, p. 180.

thought the President was the author of them, and at the same time intended to sit as Chairman of the Tribunal. This not only caused bad feeling against him, but considerably closed up the ranks behind Mr. Judge in America, Europe and England.

Before leaving for England in May, the President examined Judge's letters to him over a number of years. Many of them are still in the files at Adyar, including those with the Delhi "seal" on them. The Colonel commented on the fact that Judge had consistently complained, even as late as 1888, of neglect by the Masters, from Whom he had received nothing, and had said so frankly.

In San Francisco the American Convention was held 22 April, and took upon itself to declare the suspension of the Vice-President null and void, and as transcending the President's powers according to the Constitution.

In 1892 Judge had reminded Col. Olcott that he had some of the original Minutes and Records of The Society, though the Colonel had often asked him for them, but he kept them, on one excuse or another.¹ He now began to question 17 November as the date of the formation of The Society, preferring 8 November when the first minutes were signed. He had a fair record of the meetings up to the time of the departure of H. P. B. and Col. Olcott for India. He tried to get the old Roll Book from Newton, who clung to it as a relic. He admitted that after the establishment of Headquarters at Bombay the general minutes went on from there.² He desired his office of Vice-President to be for life or for 10 years, not three, as was suggested by the British Section.³

Then came the Resolutions at San Francisco and London, due to the suppression of Col. Olcott's advice to Judge that at his Master's wish he had decided to carry on.

¹ Letter to Col. Olcott, 4 March, 1892.

² *Ibid.*, 10 April, 1892.

³ *Ibid.*, 11 July, 1892.

In an article in *Lucifer*¹ Judge, writing as "Gen. Secretary of the American Section of the T. S. and its Vice-President," suggested there was a crisis in India because the Brâhmans were getting the idea that the "T. S. is merely an engine for the propagation of Buddhism . . . and are arguing against the T. S. . ." This was because of Col. Olcott's great interest in Buddhism.

In *The Theosophist*² Judge asked why the Masters thought fit "to start the Society in America and not in India. . . . It was . . . because of the purely 'intellectual activity' and spiritual pride of the Hindu. . . ." Judge recalled that a Master had written to Sinnett that he had had to fly "from the vile and heavy atmosphere produced by the physical conditions of his people." There was much uneasiness everywhere, and strong opinions were forming both for and against all these points.

The President, after discussing the Judge case in London with several members, went to Berlin to make plans for a new Lodge. On 5 July the General Council met in London with Mr. Judge present, also Dr. Buck and Mrs. Besant. The Council was very small, consisting of the President, Bertram Keightley, Mr. Mead and Mr. Judge : General Secretaries of India, Europe and America respectively. In a letter read by the President, Judge argued he was never elected Vice-President. The President recited the facts that proved he was truly so, and ruled out his argument.³ Judge then contended that the alleged offences were private and not official matters, and the Constitution provided only for trial of official misconduct. The Council agreed that the point was well taken, and further, that the Judicial Committee had no jurisdiction to try him as Vice-President upon the charges as alleged.

The Judicial Committee of twelve⁴ met 10 July, and likewise Resolved that the charges were not subject to its

¹ April, 1893, p. 143.

² Sept, 1893, p. 724.

³ *Old Diary Leaves*, V, p. 185

⁴ Sinnett, Buck, Mead, Firth, Pryse, Burrows, Hargrove, A. Keightley, Sturdy, B. Keightley, Kingsland, and Col. Olcott in the chair.

jurisdiction, not being official ; and that any statement as to the truth or otherwise of them would involve a declaration as to the existence of Mahâtmâs, which would violate the spirit of neutrality and the unsectarian nature and Constitution of The Society.¹

The European Convention² was held, 12 July, in London, when Mrs. Besant pointed out that for some years a "mass of accusations" against Mr. Judge had been circulating—"ranging from simple untruthfulness to deliberate and systematic forgery of the handwriting of Those Who to some of us are most sacred." These "accusations" finally found expression in an article in *The Theosophist* by Edge and Old.³ Some Indian members said the Section would secede if Mr. Judge became President with these charges left unexplained. She was asked to intervene, privately, so that when exaggerations were weeded out, what remained of valid complaint might be put an end to without public controversy. Before this could be done silence was broken, and distorted versions circulated. She had failed to prevent a public Committee of Enquiry. She then took upon herself the onus of formulating the charges. The decisions of the Committee left the main issue undecided. Other proposals to form Committees had failed, so she had suggested another way, since there was the vital charge that Mr. Judge issued letters in the script of the Master M., which were not written or precipitated by Him.

Mrs. Besant charged Mr. Judge with giving a "misleading material form to the messages received psychically from the Masters in various ways, without acquainting the recipients with this fact."⁴ She believed he received messages for other people, leaving the person wrongly to assume that it was a direct precipitation or writing by the Master Himself—i.e., "that it was done *through* Mr. Judge, but done *by* the

¹ *Old Diary Leaves*, V, pp. 190-4.

² Col. Olcott called this the "Fourth European Convention."

³ July, 1893, p. 606.

⁴ *Old Diary Leaves*, V, p. 200.

Master." She held this method to be illegitimate. She believed Mr. Judge wrote with his own hand, consciously or automatically, in the script adopted by the Master. She had believed the messages she had herself received in such script to be authentic, and had publicly so stated.¹ Though she believed in the gist of the messages, she now knew they were done by Mr. Judge.

In *Old Diary Leaves* Col. Olcott appended a note pointing out that he had requested Mrs. Besant to formulate the charges, in order to bring the matter to light, as the widely current suspicions were injuring The Society.

Mr. Judge again denied the charges of forging. He admitted he had received letters from Mahâtmâs and asserted their genuineness, and that he was an agent of Theirs, but had never sought to induce that belief in others. He denied "the right of anyone to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane." He had done his best to report "correctly and faithfully such messages" as he thought he had received for transmission, and had never tried to deceive therewith any person or persons whatever. The Master had sent him a message in 1893 thanking him for his work and exertions in the Theosophical field, ending with the sage advice to guard himself against the failings and follies of his lower nature. . . .²

Having heard all these statements the meeting resolved that with this adjustment and "final settlement" between Mrs. Besant and Mr. Judge it hoped the matter was buried and forgotten.³

This result did not satisfy anybody but Mr. Judge and his friends.

As Mrs. Besant was under legal contract to make a lecture tour in Australia and New Zealand, she left on 25 July.

¹ *The Case against W. Q. Judge*, p. 11.

² *By Master's Direction*, by W. Q. Judge, p. 6.

³ Summarised from *Old Diary Leaves*, V. pp. 173-209.

Before leaving she put into Miss A. J. Willsons' hands certain material on the Judge affair for use in case of need.¹

After a tour round some of the northern Lodges in England, and a visit to Dublin, the President left for India, 24 August. He officially adopted the scheme of an International Correspondence League. H. P. B. had done this work as Corresponding Secretary, but it had been resolved not to choose a successor to that office. He appointed Mrs. Cooper-Oakley as "Federal Correspondent," with two assistants, to answer enquiries from strangers or unattached members not yet included in a Chartered Section. Under this arrangement she became "a Federal official, a member of the Presidential Staff."

On his return to Adyar the Colonel found the first Pariah School in full swing. It had been opened during his absence and under his instructions. Earlier in the year he had secured a plot of land and advanced the money for a building, and to pay a teacher. The School was to be under the management of the Pariahs themselves. The schools for Pariahs grew in number, and all but one were later taken over by the Government. The name Pariah (untouchable) was changed to Panchama (5th caste or outside of caste) and recently to Harijan (people or children of Hari—a name of God). The schools were at first supported and managed by Theosophists, and the remaining one, retained in memory of Col. Olcott and named after him, is well and efficiently organised.

To his dismay the President learned, 31 September, that W. R. Old had decided, without his consent, to publish all the Judge documents, including all private papers, in a London newspaper. Mr. Old held the offices of Treasurer and Recording Secretary at Adyar, and in the latter capacity had charge of all the original documents which were to have been laid before the Judicial Committee. Mr. Old resigned his offices as a protest against the "official

¹ See *Should Mr. Judge Resign*, p. 6.

statement with regard to the enquiries held upon the charges preferred against the Vice-President of the T.S." He took it upon himself to give the documents to the *Westminster Gazette*, which published them in October, with caustic editorial comments that the leaders had condoned Mr. Judge's frauds ; and that Mrs. Besant had hushed up the matter for the sake of advantages, monetary and otherwise, that were to be obtained by belonging to The Society.

On 4 November Mr. Judge issued an E.S. statement, which was made public. In this document, called *By Master's Direction*, he claimed to be a founder of the E.S., and that it was founded on the exact lines of his suggestions ; that Mrs. Besant was no more than a Recorder, not a Teacher in the E.S., such as he was ; that he had had a large body of Instructions given to him since 1875. He was "ordered" to stay in the movement and help. Mr. Judge charged Mrs. Besant with being under the influence of "Dark Powers," and with having lent herself to the plot of accusing him, supported by certain Brâhmans who desired, through her, to control The Society, even to the extent of showing up H. P. B. as a fraud and forger. He cited Prof. G. N. Chakravarti as the agent inciting Mrs. Besant to all this, and that the plot really was to have Col. Olcott resign, Judge cut off, and Mrs. Besant made President. By not resigning he had spoilt the plot. He declared the Master said it was not Their desire to turn The Theosophical Society into a solely Eastern movement, nor have us run after the present East and its exoteric teachers. They confirmed, he said, that there were not in India any Initiates teaching people. The cycle required work in the West for the benefit of the world. The new Race was being prepared in the West and to divert thought back to "the Teachers of today in the East would be dangerous. Many Initiates had remained in the West as Nirmânakâyas¹

¹ Mr. Judge considered himself a Nirmânakâya—at that time thought to be one who, having refused Nirvâna, had retained all the principles except the physical body, and who occupied a body vacated by its Ego. He thought this had happened to himself when he had a serious illness at

to help its destiny, and both East and West were benefited.

A distinct object, said Mr. Judge, that H. P. B. had in view "I will now, on authority of Master, tell you. . . . An object unrevealed by H. P. B. to anyone else that I know of, but possibly hinted at. All her vast work in the West . . . was towards this end, so that when she comes again as Messenger . . . much of the preparatory work should have been done. *It is the establishment in the West of a great seat of learning where shall be taught and explained and demonstrated the great theories of man and nature which she brought forward to us, where Western Occultism, as the essence combined out of all others, shall be taught.*"¹

Mr. Judge concluded: "I resume in full all functions and powers given me by H. P. B. and that came to me in orderly succession after her passing, and declare myself sole head of the E. S. T. . . . under authority given me by Master and H. P. B., and under Master's direction, I declare Mrs. Besant's headship in the E. S. at an end. . . ."

Meanwhile, Mrs. Besant's Australian and New Zealand tour had been an immense success, and gave a strong impetus to the Theosophical Movement in both countries. While in New Zealand she had received a telegram about the exposure in the newspapers, which she did not see till she reached Colombo, 18 December. She decided to reply at

seven years of age. Writing to Mrs. Besant, 25 April, 1891, after her first visit to the United States, Mr. Judge said, "I am not in my own body and am perfectly aware of it. It is borrowed." By this time Mr. Judge was greatly influenced by Mrs. Katherine A. Tingley, a well-known professional medium, who afterwards claimed to be responsible for the development of his plans.

¹ *By Master's Direction*, pp. 10, 11.

² *Ibid*, p. 12.

Five of the fourteen members of the E. S. Council in London became Judge's Council: Mrs. A. L. Cleather, one of the number, and at first a devoted adherent of Mr. Judge, expressed the opinion that it was under Mrs. Tingley's influence he began the campaign in favour of Western Occultism, and that though this *Direction* was written by Mr. Judge, it was dictated by Mrs. Tingley. *H. P. Blavatsky, her Life and Work for Humanity*, by Alice L. Cleather, p. 122.

once. and on arrival in Adyar wrote an answer to the *Madras Mail* and to the *Daily Chronicle* in England. Twenty thousand copies were distributed throughout the world.

There was now a fairly general demand that Mr. Judge should be called upon to make an explanation. Though the balance seemed to be against Judge, yet many disagreed with the President's action and thought he should have taken a more definite stand, especially as he had, in fact, been responsible for making the whole matter public. Mr. Mead was insistent that he should see the matter through, and urged him "to inaugurate a new atmosphere in the T. S."¹

At the Convention in December the overseas delegates included Dr. Hübbe Schleiden, Germany; J. C. Staples, the new General Secretary, Australasia, and Bertram Keightley. Naturally, the Judge case occupied much attention. The President declared that he would adhere to the Constitution whatever the cost. If Mr. Judge would give neither satisfactory explanations nor resign his Federal office, the consequence would be that a large number would withdraw from The Society, while if he should resign his friends would stand loyally by him. A split seemed inevitable.

The President called upon Mrs. Besant to address the Convention. She first explained that she had tendered her resignation as President of Blavatsky Lodge as soon as Mr. Judge's insinuations to her disparagement had been put into circulation, so that the Lodge might if it chose be entirely relieved of responsibility for her actions. She had been re-elected and was therefore free to serve as delegate of the Section and offer the Resolution. She recapitulated what had occurred, and pointed out that Mr. Judge *did not challenge the facts of the case, but he challenged the jurisdiction of the Court*, and she admitted that his objection was well taken. She presented the Resolution that the President-Founder be requested to call upon Mr. Judge to resign the office of

¹ G. R. S. Mead to Col. Olcott, 3 Dec., 1894.

Vice-President, it being open to him, if he wished, to submit himself for re-election so that The Society might pass judgment upon his position. This was seconded by Bertram Keightley.

Mrs. Besant then urged the President to call upon Mr. Judge to resign, because he held office during the lifetime of the President, and was not elected yearly, when the matter could have been dealt with more simply. She thought resignation the more honourable step. She further objected to the effect of the E. S. document published in part in the *Westminster Gazette*, which she said was contrary to the First Object of The Society in that it raised feelings of dis-union between the East and the West; and she took exception to the charges of "Black Magic" against herself and Prof. Chakravarti. After discussion and suggestions for amendments, the original Resolution was carried, *nem. con.*

The President regarded Mrs. Besant's morning lectures for this Convention to be the inauguration of that series of Convention Addresses which she continued with but few exceptions up to 1930. Her subject was "The Self and Its Sheaths," delivered to an immense crowd.

The Indian National Congress was meeting in Madras, and Mrs. Besant made her first contact with it. She was invited by the Congress to give two addresses, one on "The Place of Politics in the Life of a Nation" and the other on "Temperance."

An important decision of the Indian Section was to remove its own Headquarters from Adyar to some town in the North, and selected Allahabâd. Another decision was to form a "Hindu Boys Association" to unite all the boys Clubs and Societies hitherto organised by Col. Olcott on his lecturing tours through India. It was intended to bring Hindu boys together to practise their religion and understand its significance.¹

¹ See *The Ārya Bāla Bodhini*, January, 1895.

1895

At the opening of the twentieth year of The Society's existence the President wrote :

"The Society has been tried in the fire and had much of its dross burnt out. Its leaders come and go, join, retire, or die, but it pursues its steady march onward towards success and yearly extends its sphere of usefulness. Those who are behind the movement fill up the vacancies made in our ranks by death and otherwise, and the close of each year finds us stronger and more capable of winning our way than we were the year before."¹

But the troubles were not yet overpast. Mrs. Besant circulated all over the world her reply to the *Westminster Gazette*. Dissatisfaction with Mr. Judge's position was increasing and members were resigning. It was strongly felt that it was but a quibble when he asserted that Mrs. Besant had tried to make him give up the Vice-Presidency because it was considered to be an office described as "successor to the Presidency," and since there was no such office therefore there was nothing for him to resign.

On 15 January the Åryan Branch met in New York and passed resolutions requesting Mr. Judge not to resign ; it being imperative in the best interests of The Society and for the successful promulgation of Theosophy in America that he should remain in office as Vice-President ; also that in the opinion of the Branch there was no necessity for any further investigation of the charges made against him. The Branch declared its full confidence in and determination to support him.

In February Col. Olcott heard from Judge that he was seriously considering secession from The Society.² He left immediately for Calcutta to consult with Mrs. Besant and Countess Wachtmeister. When there he took the chair at an immense meeting in the Town Hall at which Mrs. Besant

¹ *Old Diary Leaves*, V, p. 310.

² *Diary*, 1895.

lectured on "Castes and Classes." It was during this visit to Calcutta that Mr. Hirendra Nath Datta met Mrs. Besant. He has given a long and faithful adherence to The Society and placed his gifts unreservedly at its disposal.

Mrs. Besant, Countess Wachtmeister and B. Keightley had, 21 January, rented a bungalow in a quiet yet convenient part of Benares. It stood in four acres of ground and was intended not only as a residence for all three, but also as a Headquarters of the Indian Section.

Just about this time Mrs. Besant had completed and was ready to issue the full text of "The Case against Mr. Judge." She and Mr. Mead demanded his expulsion from The Society, with a large body of agreement behind them in the Indian, European and Australasian Sections. However, the American Section held its Ninth Annual Convention, 25 April, and passed momentous Resolutions.

The argument was put forward that the forms of organisation through which The Theosophical Society had passed since 1878 were the result of growth, not of votes, and were adopted to suit the exigencies of the moment and had been merely *de facto*, not *de jure*. On the other hand, the confederated American Branches were regularly organised in 1886, and had outgrown the prevailing form of organisation of The Society. The duties pertaining to the general offices had not been essential to the real work of any Section, or to the movement as a whole, its federal and general officers residing at remote distances from each other, and therefore unfamiliar with the exact conditions and needs of Sections other than their own. A Federation of all the Branches of the world was not essential to the real work of any Section, nor to the Theosophical Movement as a whole. As conditions contrary to the principle of Universal Brotherhood had arisen, which would prove fatal to the continued existence of the Movement, it was therefore Resolved that the American Section, in Convention assembled, assumed and declared its

entire autonomy and would be called "The Theosophical Society in America" The Constitution was to provide that W. Q. Judge should be President for life, with power to nominate his successor.

The Branches were to retain their Charters, but the new President was to re-endorse them. All the records, monies, etc., belonging to the American Section were declared to belong to the new Society, with Judge as their custodian. The voting on these Resolutions was 191 for and 10 against.¹

The objects of the new organisation were much the same as those of The Theosophical Society.

In order to support this action, an *Historical Sketch of the Theosophical Society* was issued, and described as "Inside Facts from the Records of the T.S., from 1875 to the present day." This recital had as object to try to show that the legal history of The Society was with the little group in America left behind in 1878. One instance will serve to show the interpretation put upon events. It is said, p. 6, that the "earlier Branches [in America] were formed by delegates from New York and they established the old 'Board of Control'." The fact that their charters of existence were supplied from India and signed by Col. Olcott and H. P. Blavatsky as President and Corresponding Secretary respectively, and that the Board of Control was authorised and its members appointed by Col. Olcott, was suppressed. The General Councils were described as "alleged," despite the twenty years obedience to their mandates. It was argued that "nobody representative of all the *Branches* ever elected Col. Olcott 'President for life,' and no such body ever 'appointed William Q. Judge Vice-President.' Col. Olcott simply announced such appointment to the alleged 'General Council,' and the Convention of the Indian Section, and they 'ratified it.' The whole business, as an organisation comprising all the *Branches* in the world, is a 'flapdoodle' from beginning to end."

¹ *The Path*, May, 1895.

Upon the inadequate information supplied in this document, a legal advisor gave as his opinion that "the so-called Theosophical Society, having branches all over the world and headquarters in India, has no regularly adopted constitution or by-laws, no regularly elected president or vice president or other officers, and none other than a *de facto* existence. On the other hand, the various so-called Branches of the Theosophical Society in America have a *de jure* existence, not as branches of the so-called General Theosophical Society, but as free and independent bodies . . . deriving their *de jure* existence, not from any charter of an organisation which is *de facto* only, but from the voluntary agreement and association of their own individual members . . . [by virtue of which position the branches in America] are branches only of the federation existing in America and that, of right, the said federation of American branches is already free and independent of all bodies of the so-called Theosophical Society outside the federation of American branches."

As has been seen, by the time H. P. B. and Col. Olcott left America, where they had become the sole active workers and leaders of The Society, all official authority was vested in the President. Save themselves, there was no one to whom to report on any action taken. In 1880 the President, by virtue of his constitutional powers, created a General Council, with himself at its head, which superseded all previous authority, and whose powers gradually increased as time went on, till they became in turn the governing body.

The President asked Dr. W. A. English to come over from Ceylon, to take charge of *The Theosophist* during his proposed visit to Europe. He sailed on 10 April, and at Marseilles received a notification from Judge, giving particulars of the secession, and affirming that the American Section had voted to constitute itself a completely autonomous and separate Society, and had thus "effectively broken its connection with The Theosophical Society." It had also voted to consider the Theosophical Society as holding a name "to which it is

not really entitled, and having no Constitutional jurisdiction over the Section, Branches and Fellows in America and elsewhere, now holding its charters and diplomas."

The President issued from Zumarraga, Spain, an Executive Notice, 5 June, in which he cited the constitutional nature of the history of The Society, and, by virtue of his powers as President and official executive representative of the Constitution of The Theosophical Society, declared the Charter for the formation of the American Section in 1886, and the charters of all Lodges which had seceded, as annulled; and the diplomas of all Fellows who accepted the Act of Secession as cancelled. That to those Branches and Fellows which had refused to accept as binding the Act of Secession, he would issue a new Charter for an American Section of the Theosophical Society. He appointed a special Committee of four, headed by Alexander Fullerton, to act as Presidential Agents to supervise the organisation of the new Section. From the date of the passage of the Act of Secession, he declared the continued use of The Society's seal and retention of its papers, etc., as illegal, and requested all archives, etc., to be handed over. The office of Vice-President he declared vacant.¹

Fourteen Branches were eventually drawn together by George W. Wright, Chicago Lodge, who, despite great pressure, had refused to secede. He and Miss N. E. Weeks² wrote to all loyal Lodges to sign a petition to the President-Founder that they be recognised as "the still existing American Section." This the President granted, and issued a duplicate Charter, for the Judge party had confiscated all property and documents.

At the General Council held in London, 27 June, the President's action with regard to the American Secession was confirmed and approved. The appointment of Mr. Sinnett as

¹ *Old Diary Leaves*, V, pp. 367-8.

² Letter from Miss Weeks to Dr. Arundale, 1937. From 1899-1905 she acted as Col. Olcott's Private Secretary at Adyar.

Vice-President was warmly welcomed, and voted upon affirmatively. Mr. Judge sent to this Convention a "fraternal message" addressed to "The European Theosophists in Convention assembled." This "discourteous" note the President ruled out of order, as he declared that to accept it was to cast the "stigma of irregularity" upon all that had been officially done by himself and H. P. B. since 1878.¹

The President drew a clear distinction between an autonomous and a seceded Section. A Section of our Society may . . . be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own by-laws and rules with the President's approbation, but with the proviso that they "do not conflict with the Objects and Rules of The Theosophical Society."

On 20 July Col. Olcott went to Paris with his sister, Mrs. Belle Mitchell, and was deeply interested in the further psychological researches at La Salpêtrière, in Dr. Baraduc's remarkable photographs of the "Astral Light" and human auras, and also in the hypnotic experiments of Col. de Rochas. He then went on to Berlin, for the first time, and held several meetings, and visited Holland on the way back to London. He had been there earlier, in June, and on both occasions found a warm welcome and made many new friends. During all this year the President suffered a good deal from gout in his feet, but he carried on just the same, though at times he was forced to use crutches.

When in London, in October, Mrs. Besant and Mr. Leadbeater exercised their clairvoyant abilities on the examination of Col. Olcott's past lives—a form of investigation which they pursued for many years with other people as subjects. Mrs. Besant lectured very extensively in England from late April till the beginning of December, when she went back to India. Her addresses at Queen's Hall (small) had begun to be a feature of each year. She gave a series of lectures to Blavatsky Lodge, London, which, when published

¹ General Report, 1895, pp. 2, 3.

under the title *In the Outer Court*, became a classic. During August she, with Mr. Leadbeater and others, retired to the country in England to pursue, with the assistance of the Masters and H. P. B., the development of Mrs. Besant's powers of astral and inner vision. Many subjects came up for investigation: a series of examples of conditions in Devachan; the construction of atoms and molecules; Lemurian and Atlantean conditions of the past; hints about reincarnation. These led to further and more extensive investigations in later years, based upon the surveys then obtained. Some of the results of these experiments were published in *Lucifer*, November, 1895 as "Occult Chemistry." Some of the diagrams there given became very familiar in the much read book, *The Ancient Wisdom*, by Mrs. Besant.¹

The President returned to India, and in Madras interested the Governor in his School for the Panchamas, and heard that the Viceroy also was interested in this work. At the Convention in December Mrs. Besant again gave four lectures, this time the famous series called "The Path of Discipleship."

The storm seemed to have at last subsided, and a new phase of The Society's progress inaugurated.

¹ For further information on these investigations, see C. Jinārāja-dāsa's articles, "Occult Investigation," in *THE THEOSOPHIST*, beginning March, 1938.

PEACEFUL GROWTH

Woe to those who live without suffering. Stagnation and death are the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage ?

—H. P. BLAVATSKY

To me Theosophy . . . is literally the Divine Wisdom . . . It is not a religion but all religions are within its work.

—ANNIE BESANT

1896

THIS year was remarkable for a flood of Theosophical literature. Col. Olcott's first volume of *Old Diary Leaves* was in great demand ; also *In the Outer Court* and *Karma*, the fourth Manual, by Mrs. Besant, and *The Path of Discipleship*. Her edition of the *Bhagavad Gîtâ*, at sixpence a copy for the first five thousand, had sold out. She was preparing another Manual entitled *Man and His Bodies*. *The Voice of the Silence*, by H. P. B., was issued in a fifth and revised edition. C. W. Leadbeater published *The Astral Plane* and *Devachan*. He was now actively engaged in lecturing and was Assistant General Secretary of the European Section. He had for some time been a member of the Avenue Road community, at the request of Mrs. Besant. Mr. Mead had produced his fine translation of the *Pistis Sophia*, and other important Gnostic literature. He and Mr. J. C. Chattopâdhyâya (Chatterji) brought out one of the best translations of ten of the major *Upanishads*. W. Scott-Elliott published *The Story of Atlantis*, which was the outcome of clairvoyant investigation. *The Growth of the Soul* by

Mr. Sinnett, and Transactions of the London Lodge, embodying his lectures, were also published. Three Spanish members had translated *The Secret Doctrine*, Vol. I, into Spanish. Dr. Pascal (France) had written an informative book on *Les Sept Principes de l'Homme*. A Collection of the *Esoteric Writings* of T. Subba Row was brought out in India by Tookarâm Tatya.

New Lodges were formed everywhere, in which all this literature was eagerly studied and lectured upon. Classes for the study of *The Secret Doctrine* were held in a number of places. In England, one of the most active lecturers was Mr. A. Hodgson Smith, to whose enterprise and devoted service The Society in the north of England and in Scotland owed so much. He was ably seconded by Mrs. Cooper-Oakley.

To the American Section, holding its Tenth Annual Convention in Chicago, 26 April, the President sent his cordial greetings. He pointed out that with regard to "our seceding brothers, I have no modification to make . . . if [they] had confined themselves to withdrawal from The Society and the formation of a new body, we should have had no cause to protest, but could have worked with them in full brotherly affiliation, both Societies being moved by a common impulse. But when they went so far as to proclaim all of the Society outside their party as irregularly and unconstitutionally existing, co-operation became impossible; we might work with any other society or association, of whatsoever kind, in the whole world, but not with them. This is the parting of the ways. It now rests with us to recognise the split as an accomplished fact, and to leave our late associates in peace to go on as best they may; applauding and appreciating all the good work they do, disclaiming all responsibility for their errors, and patiently waiting for the time when they shall be ready to undo the wrong they have done us and smooth the way for closer and more brotherly co-operation. The initiative must come from

them; we can do no more than what we have, *viz.*, to declare our readiness to meet them halfway, to forget the past, and to forgive the injuries they have done us collectively and individually.¹

In April the New Zealand Section was chartered, with Miss Lilian Edger as first General Secretary. In May Col. Olcott went to Europe. He sought out archaeological authorities, such as Flinders Petrie in England, and others in Paris, about explorations on behalf of Zoroastrianism. With the great Orientalist, E. Burnouf, he discussed the development of the Adyar Library. Earlier, in June, he had talked over old times with the Hon. A. Aksakoff (still Councillor of State to the Emperor of Russia) with whom he and H. P. B. had had such close association in the early days. He returned to England, and at a Blavatsky Lodge Mr. M. K. Gandhi, then a member, was introduced to him.²

Col. Olcott presided over the Annual Convention of the European Section, 4-5 July, and attended some of Mrs. Besant's lectures at Queen's Hall during May, June and July. It was during her stay at Avenue Road in this year that Mrs. Besant first saw the Master Rakoczi. She was at that time searching for a picture of him as Count St. Germain. He told her that there was a painting of Himself extant, which she would find. She discovered it in Rome, in the chapel of the Knights of Malta, as Count Hompesch, which was another of His appearances. Mrs. Cooper-Oakley was particularly drawn to this Master. In 1907 Mrs. Besant appointed her as President of the International Committee for Research into Mystic Traditions. The results of her researches were embodied in several books, specially in *Comte de St. Germain*. Her researches brought her into direct contact with this Master of the Wisdom.

¹ *The Theosophist*, July, 1896, pp. 617-8.

² Mr. Gandhi admitted that on leaving College he was a materialist. On coming into touch with Theosophy his whole life was affected, and he realised the spiritual side of man's nature is of paramount importance. He owed a debt to The Society he could never repay.

During September Col. Olcott visited Holland, where a band of devoted workers was making a successful effort to build up the Section. He arrived back in Adyar in October, where he prepared his Annual Report, an historical survey of the history of The Society from authentic documents, to show the difference between that history and the claims made by Mr. Judge. He felt that in this task he received inspiring help from the Master Hilarion.¹

Mrs. Besant had arrived in India at the end of September and went direct to Benares where, in October, an Indian Section Convention was held, to which she gave addresses on The Three Paths : Karma (Action), Gnâna (Knowledge), and Bhakti (Devotion). Mrs. Besant travelled extensively North and West, and began to establish Committees for the support of the proposed Central Hindu College. Because the Hindus had begun to realise that she was a strong advocate and powerful defender of their faith, orthodox Hindus met her in crowds at the stations, garlanded her, and cried out "Glory to the Eternal Religion!"² As India was, in parts, suffering from one of her periodic famines, the Convention resolved to request all Indian Lodges to convert themselves into Famine Relief Committees.

Mrs. Besant went through Bombay, Mysore and Bangalore to Adyar, for the Convention, at which she gave splendid lectures on Four Great Religions : Hinduisim, Zoroastrianism, Buddhism and Christianity. In his Annual Address, the President drew attention to the growth of the Adyar Library with its unique collections, especially in the department of Buddhist literature. In this Report he paid special tribute to Countess Wachtmeister who "after performing prodigies of platform, social and private work in Australasia, is now devoting herself enthusiastically to the helping of the American loyalists to reconstitute their Section."³ Though

¹ *Diary*, 9 December 1896.

² *The Pras'nottara*, Jan. 1897.

³ *General Report*, 1896, p. 33.

there had been further secessions during this year, especially in Scandinavia, of those who followed Mr. Judge, yet of 428 Chartered Branches, 338 living and recognised centres remained.

Mr. Judge had passed away on 21 March. He had for some years been suffering from tuberculosis. Upon his death it was announced privately that his "occult heir" was known to his E.S. Council, but the identity of whom was not to be revealed for a year, and was referred to as "Promise." To Mr. Judge was now ascribed the status of an "Adept." It was believed that his successor was in direct communication with the Masters, and with H. P. B., and was described as "the new Light that has gone out from the Lodge." When "Promise" appeared in public, she was veiled, and was called in the newspapers, the "Veiled Mahâtma."¹ In May it became known that one of the members of this organisation was about to give to the Press all information about "Promise's" position. A meeting was hurriedly called and the announcement made that "a great work which has been decided upon has rendered it desirable that the name should be made public, the new Adept is Mrs. Katherine A. Tingley."² Mrs. Tingley at once decided upon a World Crusade, and set out in September. She proclaimed herself as "Leader of the entire Theosophical Movement throughout the World." A party of seven accompanied her.

Mrs. Tingley had a very strong desire to promote brotherhood, so on her return to America she formed an International Brotherhood League. She immediately set about the establishment of the seat of learning, where Western Occultism was to be taught, a "School for the Revival of the Lost Mysteries of Antiquity," the foundations of which were laid in 1897 at Point Loma, California. In January, 1898, Mrs. Tingley founded the Universal Brotherhood and made that the chief title, dropping to a secondary place the words

¹ *New York Sun*, 18 May 1896.

² From Private Papers.

"The Theosophical Society." She recalled all previous charters and diplomas, cancelled them, and re-issued them as constituting membership in her *new* organisation called "Universal Brotherhood and Theosophical Society, with no connection with any other Theosophical Society." She allowed the Lodges to die away, and concentrated her considerable ability on the development of Point Loma, giving special emphasis to Education and Art. In changing the title of her organisation Mrs. Tingley lost a number of supporters. A suit was brought by some to retain the title of The Theosophical Society in America, which Mr. Judge had founded in 1895. But it was legally judged that it was competent for her Society to change its name and constitution, to adopt the title of Universal Brotherhood and to retain all property.

Mrs. Tingley remained the unrelenting opponent of The Theosophical Society, and from time to time launched abusive attacks upon its leaders. She died at Visingsö, Sweden, 11 July, 1929.

1897

The two chief events of this year were the lecturing tours undertaken by Col. Olcott and Mrs. Besant—the Colonel in Australasia and Mrs. Besant in America.

Before leaving, Col. Olcott wrote, by request, an autobiographical note for the *National Cyclopaedia of American Biography*. He visited Ceylon, where he organised a reception to the visiting King of Siam, "the last independent reigning Buddhist sovereign." The King expressed his pleasure in meeting this "friend of Buddhism."

Townsville (Queensland) was the first town at which the President landed in Australia, 9 June. He had not forewarned anyone of his intended visit, therefore no preparation had been made to receive him. He found only one person interested in Theosophy. He went on to

Rockhampton, found his way to the house of Mr. W. Irwin, and was cordially welcomed. He learned that Miss Lilian Edger was also touring the Australian Lodges. He arranged that she should come to Rockhampton that they might undertake a campaign together. She arrived 17 June, and they started their work next evening with a lecture by the President on "The Theosophical Society, Its Aims and Its Successes." On the 20th Miss Edger lectured on "Reincarnation" and the Colonel presided. They moved on through Maryborough, Bundaberg and Gympie, finding small but attentive audiences, for the subjects they dealt with were new and unfamiliar in these smaller towns.

Miss Edger had been relieved of the responsibilities of the General Secretaryship of the New Zealand Section, in order to leave her free to work where she chose. The President conceived the idea of making her an Inspector of Lodges, which she was willing to undertake. He put this project to the Lodges as they moved through the country, and all enthusiastically agreed. Miss Lilian Edger had had a brilliant scholastic career, and had been the first woman in New Zealand to take the M.A. degree. She had held a high educational post, which she resigned to devote her time to The Society. She was a very capable speaker, presenting her subjects lucidly and logically. Also, she wrote well, and, a few years later, issued an excellent book called *The Elements of Theosophy*.

In Brisbane both the President and Miss Edger lectured to large audiences. The former took as his special subjects The Divine Art of Healing; Spiritualism; and sometimes Intellectual and Mystical India.

In Sydney the audiences were good, and Col. Olcott and Miss Edger took the platform together at a number of meetings. They did the same at Melbourne, where Mr. S. Studd was one of the early workers and is now a veteran Theosophist, to whose devotion and

determination are due the present fine Lodge premises in Melbourne, completed in 1937. In several towns in Australia and New Zealand the President noted the kindly custom, still prevailing, of members lunching together at The Society's rooms, thus providing an opportunity of building up friendly relations.

The President and Miss Edger visited Tasmania, 9-21 August, where their lectures were well received. They arrived in New Zealand, Dunedin, 25 August. Here, in Christchurch, Wellington, Auckland and elsewhere, they pursued the plan of lecturing together. A custom in New Zealand was to have frequent receptions at the houses of members, where there could be informal talks. The President was, in Auckland, the guest of Dr. and Mrs. Draffin. Dr. Draffin was a remarkable character, and in personal touch with the Masters. He left his impress upon the work in New Zealand.

They were back in Sydney on 17 October and again had a successful visit there. The President lectured at Bathurst and at the mining town of Mount David, where he formed a Lodge. Melbourne and Adelaide were next visited. Looking back, the President felt that the Australasian Lodges had, during this tour, been drawn more closely together, and strong personal ties of friendship had been made with himself.

Since Mrs. Besant could not return to India, the President persuaded Miss Edger to accompany him to Adyar to deliver the Convention Lectures, and afterwards to travel through India. Miss Edger's Convention lectures were entitled : Theosophy Applied : to Religion ; to the Home ; to Society ; and to the State.

Mrs. Besant had left India early in February for the United States, where she arrived in New York, 18 March. She was immediately besieged by reporters, to whom she affirmed that " Madame Blavatsky has been reincarnated in the person of a young Brâhman, now about nineteen years

1897

old . . . I knew from Mme. Blavatsky of this reincarnation before it was consummated. . . ."¹

It was Mrs. Besant's intention to assist in building up again a strong American Section, and to aid those Lodges "of the T. S. that remain loyal to the Parent Society." She was accompanied by Miss A. J. Willson, and was joined in New York by the Countess Wachtmeister, who travelled with her on this long tour, including about 70 towns. Mrs. Besant's chief subjects were: Theosophy and its Teachings; The Evolution of the Soul; Man the Master of his Destiny; Man and his Bodies; Life after Death; Science and Theosophy; Esoteric Christianity; What is Theosophy, etc. Her days were crowded with meetings and interviews. New Lodges began at once to form, and Mrs. Besant urged upon them to "extend to each individual member a perfect freedom of thought; the uniting idea being the belief in Brotherhood."

When the Convention met in Chicago, 27 June, Mr. Fullerton, the General Secretary, reported that already six Lodges had been added to the Roll, in addition to the twelve organised by Countess Wachtmeister in her previous fourteen months work, bringing up the total to thirty-two. Before the end of the year it had risen to fifty. The membership had increased from 281 to 703, rising by December to 1164. Mrs. Besant entirely reorganised The Society in America, and started it again along its pathway of continuous growth.

During her tour many obstacles were deliberately put in Mrs. Besant's way by Mrs. Tingley's group. Through sensationalism Theosophy had been travestied and Mrs. Besant restored it, as Mr. Fullerton said, "to its real plane of dignified religious philosophy, . . . through her magnificent expositions of it."²

Mrs. Besant returned to England in September, and gave two series of lectures, one to Blavatsky Lodge and the

¹ *The Theosophist*, May, 1897, p. 498.

² *General Report*, 1897, p. 13.

other at the Small Queen's Hall, both Halls being packed, and there was a great influx of new members. In addition, she visited many Lodges. She left for Paris, 2 December, where Commandant Courmes was doing splendid organising work. She visited Nice and Toulon, and returned to give a lecture at Queen's Hall, 26 December, on "The Christ, Historical and Mystical." She published *The Ancient Wisdom* about this time, a book which was presently studied in practically every Lodge throughout the world.

The special literary event of the year was the appearance of the Third Volume of *The Secret Doctrine*. While Mr. G. R. S. Mead had been mainly responsible for the 1893 revised edition of the first two Volumes of *The Secret Doctrine*, Mrs. Besant herself prepared this one for the Press. It consisted of all that remained of the manuscripts left by H. P. B. Part of the original MS. composing this volume is still in The Society's archives at Adyar, and forms a valuable witness to the authenticity of what was already prepared by H. P. B. in 1886, and intended to form part of the first volume of her great work. The latter portion of Volume III contained some of H. P. B.'s more private teaching to her pupils, which was now made accessible for public use.¹

Mrs. Cooper-Oakely was at work seeking information in Germany, France, Italy and Austria for her studies of the lives of the Count St. Germain and Count Cagliostro. She had pursued her researches in the libraries of Rome, Florence, Genoa, Nice, Marseilles and Paris, and at the same time assisted in forming Lodges in both France and Italy, the first Lodge in Rome being organised this year. Mr Leadbeater had become a regular contributor to the magazines, and in *The Theosophical Review* was publishing some of his investigations into the realities behind the formation of the Christian Creeds. He had become a favourite lecturer, dealing particularly with those psychical subjects for which he

¹ See "How *The Secret Doctrine* was Written," by the present writer, *The Secret Doctrine*, Adyar Edition, 1938, Vol. 1, p. 18.

had received special training, and the cultivation of which he pursued patiently and continuously throughout his life.

In September, *Lucifer* changed its name to *The Theosophical Review*, edited by Annie Besant and G. R. S. Mead, and bearing from this time the strong impress of Mr. Mead's scholarly attainments. He thought the change of name not only desirable, but a "question of principle," in order that the magazine might find its way more readily, bearing its great message of Theosophy.

The Society seemed to be on that firm basis which H. P. B. had prophesied it must secure by 1897, if it was to profit by the rising tide of that cycle.

1898

For this year the special activities were lecturing tours by Mrs. Besant in India and Europe, and by Miss Edger in India. There were others doing a considerable amount in the lecture field ; Mr. Leadbeater, Mr. Mead and Mrs. Cooper-Oakley in England ; K. Narainswâmi Aiyer, Bhavâni Shankar and several more in India, and the Countess Wachtmeister in America and elsewhere. The United States began correspondence classes in Theosophy which have ever since been a feature of Theosophical work in that Section.

Arriving in Göteborg, 6 January, Mrs. Besant embarked on a Scandinavian tour, which began at Copenhagen and included Christiania, Stockholm (where a Convention was held), Upsala, and Lund. Each day was strenuous, with Lodge, public and other meetings and many interviews. Her main subjects were : Theosophy and Christianity ; The Immortality of the Soul, and Man and His Destiny. She arrived in Holland, 26 January, and carried out the same kind of strenuous programme in Amsterdam, Rotterdam, Haarlem and The Hague.

On returning to London, Mrs. Besant undertook a further series of addresses at Blavatsky Lodge—some for members

only ; others, to include the public, at Small Queen's Hall. She visited Glasgow, Edinburgh and Nottingham, and addressed other organisations. Literary work and interviews crowded her days. She left, 14 March, visited Paris and Nice, and in Rome gave a lecture (in French) on, Theosophy Past and Future, which was well reported in the Press. On arrival in India, Mrs. Besant went straight to Benares, 5 April, where she began at once to look for a house suitable for the Section Headquarters.

A momentous meeting was held on the 10th "to consider ways and means in connection with the scheme for a Central Hindu College at Benares."¹ The meeting included some of The Society's most brilliant workers in the north. It was decided to start the College in the following July, and an Executive Committee was formed. A monthly subscription, guaranteed for six years, was opened and on the list of subscribers was the Indian Section itself. The most important resolution was to the effect "that at least half-an-hour be given every day in the classes to the study of the true spirit of the ancient Hindu Religion and of the Sanskrit language wherein it is mainly embodied."² To understand the full importance of this action would necessitate an outline of the condition of affairs in India. As that is not possible, it can only be said that there was a prevailing apathy among the Indians themselves as to India's future, an almost fatal tendency to take it for granted that India was decaying, and that only the West had the key to success in worldly affairs, and must be imitated in every department of life. Only India's inner spiritual life remained intact, but inoperative in outward affairs. To recall that spirit to be an efficacious factor in India's daily life was the goal which Mrs. Besant put before herself, at the Master's direction, with what success we shall see as time goes on. She began at once to draw together into Committees the prominent men

¹ *Pras'nottara*, April, 1898, p. 95.

² *Ibid.*, p. 96.

of the country, both members of The Society and non-members.

On returning to England she plunged at once into work in London, and attended the Convention, 8-10 July. Mr. Mead had found literary labours and official duties were imposing too great a strain upon him, so he resigned the General Secretaryship in England. In doing so he remarked: "Everything is in order, the Section is healthy, the times are peaceful. . . ." After the Convention, Mrs. Besant paid visits to some Lodges in England and Scotland, interspersed with a series of lectures at Queen's Hall on Esoteric Christianity. Her last talk to Blavatsky Lodge, of which she was still President, was on "Some Difficulties of the Inner Life," which has, as a pamphlet, been ever since in constant demand as illuminating the "inner" problems with which all are confronted.

In England, as in other countries, Lodges were rapidly springing up, composed of members whose names shine in the annals of their Sections, because of their devotion to, and their broadminded and intelligent promotion of the Cause they had at heart. Also, many new writers were appearing who filled the pages of the several magazines with thoughtful and original articles. One of the early investigators into the Human Aura as well as the aura of metals, etc., done with scientific precision, was Dr. A. Marques, resident in Honolulu (who self-sacrificingly undertook the General Secretaryship of the Australian Section during 1898-1901). A large number of translations of standard Theosophical works into about seven languages were published during the year.

Mrs. Besant reached Benares, 18 September, and began her great work of building up the Central Hindu College. It had opened on 7 July with Dr. Richardson, F.T.S. as Hon. Principal, and two other professors, one Indian, one European,¹ who gave their voluntary services.

¹ A generic term for Western people in India.

Early in the year Col. Olcott and Miss Edger left for Calcutta, where they started their Northern tour, going as far as Lahore. Sixteen towns were visited, with very crowded programmes in each place, and mostly packed and enthusiastic audiences. The Theosophic Life; and Man, his Nature and Evolution—were Miss Edger's chief subjects. As usual, during this tour there were adventures and hardships, both amusing and serious. After leaving Allahabâd in early March, five more towns were visited on the way to Madras. Col. Olcott spoke little, but busied himself with forming associations for Hindu boys and collecting subscriptions for the *Ārya Bāla Bodhini*.

At Adyar the President set about opening another Pariah School at Kodambakam (Madras), and persuaded the General Council to allow him to devote the H. P. B. Memorial Fund to that purpose. He transferred the Olcott Pension Fund to the Olcott Free School. He prepared a plan to begin a Buddhist movement among the Pariahs, being convinced that Buddhism was something they had once possessed and had lost. But though he went to Ceylon and held an important meeting at Kandy, 6 July, to bring this to pass, and had the sympathy of the High Priest Sumangala and others, it eventually came to nothing. To assist Col. Olcott in his work for the Pariahs, Miss S. E. Palmer, U.S.A., offered her services for life. She arrived in India, 13 December, and devoted all her time and talents to educational work in India. She now lives in honourable retirement at Adyar.

On 20 July the President met Miss Edger at Coimbatore to start out upon a South India lecture tour, when seventeen towns were visited.

The Indian Convention was held in Benares, 25-27 October. The President came especially to preside. He provoked great applause by announcing that he had consented to hold "the Annual Anniversary meetings of the whole world-wide Theosophical Society at Madras and Benares

alternately, in order that each alternate year, the Convention of the Indian Section might be held at Benares *in the Christmas holidays*, so that all the members in Northern India, from Rawalpindi to Chittagong, might be able to attend, to take part in the proceedings and work of the Convention and thus profit both intellectually and spiritually by coming into contact with those able to teach and enlighten them."¹ Mrs. Besant, Miss Edger, Countess Wachtmeister and Dr. Pascal (France) all spoke, Mrs. Besant giving a series of three lectures on "Dharma." The Convention heartily endorsed the starting of the Central Hindu College, and raised the Section's contribution from Rs. 50 to Rs. 100 per month. Mrs. Besant explained the objects and purposes of the College, and emphasised that the management would remain in the hands of Hindus, and the four Europeans on the Board of Trustees—herself, Dr. Richardson, Col. Olcott and Mr. B. Keightley—were there purely to assist in the revival of Hinduism. It was part of their intention, with the establishment of this College, to establish similar institutions all over the country, this being the Mother of other Hindu Colleges. The Convention asked Lodges to form themselves into Committees for collecting funds for the College, and this they did.

Upendranâth Basu, who was Joint-General Secretary with Mr. Keightley, and had acted alone during the latter's absence of two years, announced that Mrs. Besant, Countess Watchmeister, Mr. Keightley and Dr Richardson had arranged to purchase from the Mahârâja of Benares a beautiful, quiet place. Half this would be used privately, and the other half the Section could purchase, at cost price, upon which to erect its Headquarters and offices.

The opportunity was taken to present an address to the President-Founder in which it was said: "The magnificent Society that circles the globe, with its thousands of members, owes to you its organisation, as it owes to your beloved

¹ *Pras'nottara*, Oct. and Nov. 1898, pp. 241-2.

comrade its spiritual life. You have watched over it, guarded it with fatherly solicitude, and have asked no reward save the continued right to serve. And as though to crown your long efforts with the most striking example of benevolence, you are trying now to reach the vast pariah class of Southern India, and to prevent them from becoming a danger to Eastern society by giving them faith and hope. To this end you have sacrificed the fund lovingly given to you by a few friends for the comfort of your age, and stripping yourself you have devoted it to the service of these poor outcastes of humanity. Therefore we praise and thank you, and we pray that the great gods and Rishis whose work you do will long preserve you to us as helper and friend, and as the President of The Theosophical Society."¹

As Mrs. Besant was suffering from overstrain, and she had undertaken heavy and serious work for the Central Hindu College (C. H. C.), she accepted no further engagements to visit Lodges. She gave a series of talks to the College students on the great Hindu epic, the *Mahābhārata*, summarising the long story with extraordinary skill. These talks were published as *The Story of the Great War*.

Mrs. Besant arrived in Adyar, 21 December, for Convention, at which she gave the series of lectures entitled "The Evolution of Life and Form." The first lecture was attended by the Governor of Madras, Sir A. Havelock, and his presence was indicative of the changed and more sympathetic attitude of the Anglo-Indian (European) community to The Society and its work. Col. Olcott had long maintained friendly relations with Government House and the Governors as they came and went. He regularly attended Government Dinners and Balls, for he loved dancing. The new Western Library was opened, to which the President had given much attention during the year.

In his Address the President said the Theosophical Movement had come to stay: "You and I might be swept

¹ *Pras'notara*, Oct. and Nov. 1898, pp. 252-3.

out of sight, yet the movement would run on unshaken in its power for good."

1899

Each year brought its own problems, its own activities and modes of progress. In this year educational interests occupied much of the attention, both of the President and of Mrs. Besant. Col. Olcott expanded the Panchama Schools, and enlisted for this work the sympathy and support of members all over the world. He spent some time in Ceylon re-organising the Buddhist educational work and rehousing the Mahinda College at Galle. At a Theosophical Convention, 10 June, he was elected for life as President of the Buddhist Educational Board. He spent a good deal of his time going about patiently and successfully canvassing for funds for all this educational work. When he returned to Adyar he made the final enlargements of the great Hall, and installed in the recess a statue of H. P. B. made at the Madras School of Arts. He called it "H. P. B.'s Home-coming!" In the pedestal was placed the portion of H. P. B.'s ashes which he had carefully guarded. It was unveiled on 8 May, White Lotus Day, after appropriate religious ceremonial, and 300 poor fisher-people had been fed. The President then pinned upon the breast of the sculptor a Blavatsky Statue Medal.

The President expected to sail from Bombay, 7 July, for a tour in South Africa. Plans had been completed and funds raised, when he was advised that warlike conditions in the country were such that it was inadvisable for him to keep to his programme. The South African Lodge had been formed, 10 March, in Johannesburg, and some of its early members are still faithful workers.

The Adyar Library was steadily growing in importance, and in December the President asked Prof. Max Müller to recommend him a young German scholar to come and assist with the mass of MSS.

After a brief visit to Burma in January, during which she lectured and formed a C. H. C. Committee, Mrs. Besant returned to Benares. Then she occupied herself almost exclusively with the organising of College Committees in many towns and in rapid and effective development of the College itself. She went to England in May and did much private E. S. work. She spent a week in Paris, giving lectures and meeting many people. Under the direction of Commandant D. A. Courmes "Senior French Member of The Society," preparation was made for the formation of a French Section of which Dr. Th. Pascal was the first General Secretary. Beginning 28 May, Mrs. Besant gave a series of lectures at Small Queen's Hall on "The Ascent of Man," and another series at St. James' Restaurant on "The Iliad of India" (the *Mahābhārata*), the profits of which went to the C. H. C.

The European Section held its Convention in London, 7-9 July, when a reception was held at 19 Avenue Road for the last time. Both Mrs. Besant and Mr. Leadbeater gave Convention Addresses at the Small Queen's Hall. Mrs. Besant attended and spoke at Federation Conferences in England. She went to Amsterdam and Brussels, and when again in London in September delivered another series of talks at Queen's Hall. She sold 19 Avenue Road because it had become difficult to keep up, and was now not centrally enough situated—to find that the purchaser was Mrs. Katherine Tingley, who wished to make the premises her own European Headquarters.

When back in India, October, Mrs. Besant pushed forward her plans for the C. H. C. The ideals that were the basis of the life of the College aroused the sympathetic interest of the Viceroy, Lord Curzon, also of the Lieut.-Governor of the Province. In December she gave the Convention lectures at Adyar on "Avatâras," with "matchless eloquence to a spell-bound audience."

The American Section merged its magazine, *Mercury*, into *The Theosophical Review*, England, thus concentrating on

one journal for America and Europe. The Society has still one central organ, *The Theosophist*, edited by the President, but each Section, with few exceptions, maintains its own domestic journal.

Voluntary services in the lecturing field had been generous : Mr. Leadbeater, Mr. Mead and Mrs. Cooper-Oakley in England were notable and attractive speakers. Miss Edger visited Australia and New Zealand. Countess Wachtmeister had toured in France and India, where she formed a number of Branches. Besides which, there was a growing host of members competent to speak on Theosophy on the public platform, to uphold The Society's dignity and increase its influence.

1900

Many famous people visit the Headquarters and Library at Adyar. Two may be mentioned in this year : in January the French author Pierre Loti came twice ; and later the Viceroy, Lord Curzon, to whom Col. Olcott explained his educational work both in Ceylon and among the Pariahs.

The President went to Europe in February and, again, many men and women of the world honoured him for his work for Theosophy, for Buddhism, and for the Panchamas. He arrived in Rome, 7 March, and spoke to the members. In Florence, Lady Florence, Paget and the Princesse de Rohan each arranged for literary and Court people to meet him at dinner, and there Capt. (later Colonel) Boggiani was taking an active interest in the work.¹ In Florence the President met Nina de Gernet, a pioneer Russian Theosophist who dared to reintroduce Theosophy into her country, despite strict censorship. Milan provided an intellectual group to whom the President spoke on Reincarnation, and a Lodge was organised. In Nice he lectured in both French and English, and met the Swiss lady, Miss C. Kofel,

¹ General Secretary, 1901-4 and 1919-29.

who served as Superintendent of the Panchama Schools, 1907-21. During April the President went on through Toulon, Marseilles, Grenoble and Lyons to Paris, and this time met the Blech family, which has played so large a part in the promotion of The Society in France. Charles Blech, was General Secretary of the French Section from 1908 to 1934. His sisters, Zelma (still living), and Aimeé, gave their lives in service to The Society.

In England and Scotland, 15-27 April, the President visited the larger Lodges, not lecturing much in public but meeting the members. He then went to Brussels and Antwerp. Belgium was a fresh field, where there were already some excellent workers. He then toured in Scandinavia—Copenhagen, Göteborg and Christiania to Stockholm where he presided over the Convention, 19 May, and he went as far north as Lulea, where an interpreter was necessary. Then back through Stockholm, Lund and Hamburg to Amsterdam, meeting members in each place. In Amsterdam the Dutch Section held its fourth Convention, with many delegates. Col. Olcott said :

“Holland has for years occupied a leading place in our European movement, there being collected at the Amsterdam Headquarters several persons of high capacity and unquenchable zeal; drawing their inspiration largely from the beloved and respected Mme. Meuleman.”¹

The President passed through Rotterdam and Hanover, giving talks to members, and arrived Leipsic 13 June. Here he met Dr. Franz Hartmann, who was now the leader of the Judge group in Germany, who wished to be acknowledged, and to share in the profits of The Society. Dr. Hübbe Schleiden, scholar and pioneer, had retired to write a book showing the historical and scientific basis of the theory of Reincarnation. At Dohren the President talked to enquirers and did the same on a return visit to Amsterdam,

¹ *General Report*, 1900, p. 6.

² *Diary*, 1900.

as he travelled through to preside over the Fourth Theosophical Convention in Paris, at which Mrs. Besant represented the European Section, and G. N. Chakravarti gave a paper.

In Paris Col. Olcott met Senor Salvador de la Fuente y Romero, who bestowed upon him a gift of Frs. 35,000 (then £1,400) in gold and notes : two-thirds for the Adyar Library, one third for the Panchama Schools, and yet more before the Colonel left. In London, the European Section held its Tenth Annual Convention with the President-Founder in the Chair. The chief speakers at the public meetings in the Small Queen's Hall were : Mr. Mead, speaking on "Fragments of a Faith Forgotten," Mr. Leadbeater, Mr. Chakravarti, Mrs. Besant and the President-Founder. After Convention, the President went on a tour through some of the English Lodges in the South and West. Remarking on the work in England he said in his *General Report* that "the bulk of our best literature is being written there, and many of the Branches are models for imitation, especially so the Blavatsky Lodge, of which Mrs. Besant is President, and whose membership is, I believe, the largest in the world." He spent some time in London and Paris, then returned to India through Colombo. Mr. C. Jinarajadasa was among those who saw the President off, and who left in September to devote himself to working for Buddhism in Ceylon, under the auspices of The Theosophical Society. He had taken his degree in the Oriental Languages Tripos at Cambridge, and was about to embark in his turn on the long services to The Society which have made him famous. Mr. Leadbeater left about the same time for a four months tour among the Lodges of the American Section. He had given much time to clairvoyant examination of early Christianity, to assist Mr. Mead in his historical researches into Gnostic and Christian origins.

¹ Afterwards published as a book and still quoted by scholars as a work of reference.

The President had persuaded Miss Lilian Edger to come again and give her services to India. She arrived in December, and at his request gave four lectures at Adyar, on the 27th to 30th.

During this year Mrs. Besant had again devoted her organising talents to the building up of educational work and the re-creation of India's greatness. In January she visited fifteen towns in the South. In February and March she travelled in the North, calling upon the rulers of Patiala and Kashmir, enlisting their sympathy and financial support for her educational work and for the College. In March she moved into Shânti Kunj, her beloved home for many years. She left for Europe, 7 April, and lectured in Naples, Rome, Florence, Venice Milan, Lucerne, on her way to England, arriving 19 May. During July she gave a series of talks at the Headquarters, 28 Albemarle St., on "Thought Power, its Control and Culture." As a book, these lectures have been continuously studied throughout the world. She gave a series of Addresses at the Small Queen's Hall, May and June, on "The Emotions, their Place, Evolution, Culture and Use." During July and August she visited some of the larger English Lodges, then left for India, 24 September, and returned to Benares. She visited some Northern towns in November and December and began to stress some of the great teachings of Hinduism, beginning with Hindu Theism, and branching out into the magnificent ideals that underlie all Hindu growth. She gathered them all into a superb appeal in her Convention address at Benares, on "Ancient Ideals in Modern Life."

The Society, and the Theosophic Movement that had spread out from it in ever widening circles, was now to a considerable extent in the position which H.P.B. had desired it should fill by the end of the century. She had said that "during the last quarter of every hundred years an attempt is made by [the] 'Masters' . . . to help on the spiritual progress of Humanity in a marked and definite way. Towards

the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out.” In *The Key to Theosophy*, she wrote that the future of The Theosophical Society would “depend almost entirely upon the degree of selflessness, earnestness and devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . . I do not refer to technical knowledge of the esoteric doctrine, though that is most important ; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent, bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcase to moulder and die. [If this danger be averted] the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices ; it will break down racial and national

antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is [are] everywhere apparent around us to-day."¹

¹ *The Key to Theosophy*, Conclusion, pp. 304-6, 1890 edition. These sentence have been quoted so freely in *The Society* that they are given here in full.

THE NEW CENTURY OPENS WITH PROMISE

1901

" . . . Universal Unity and Causation, Human Solidarity ; the Law of Karma ; Reincarnation. These are the four links of the Golden Chain which should bind humanity into one family, one universal Brotherhood."

—H. P. BLAVATSKY in *The Key to Theosophy*

"The Theosophical Society . . . is not destined to die till it has accomplished its great mission to regenerate and re-establish India as the first country in the world—that country pre-eminently which is the mother of all that is spiritually good. . . . All national movements for India's spiritual and material welfare are both directly and indirectly due to the Theosophical Society and to its Founders. . . . But our chief debt of gratitude is to the late Madame Blavatsky. . . . India owes to Madame Blavatsky a debt which it has owed to no other woman or man for many centuries. . . ."

—*Indian Mirror*, January, 1902.

THE President went, 7 January, to Colombo and attended to Educational work, then left on the 11th for the United States. At Honolulu he stayed for several days, meeting members and visitors and greatly stimulating the Aloha Lodge. He was received by Queen Liliukolani who gave him a copy of a book she had written. At San Francisco he was met by Mrs. K. Buffington Davis, who had done much courageous service in rebuilding the Section. His time was always fully occupied with interviews, visitors and Questions—which he described as "Quiz meetings." For public lectures his subjects were: Buddhism ; The Rise and Progress of the Theosophical Movement ; The Divine Art of Healing (the most popular) ; Theosophy ; Religion and

Occult Science ; Modern Hindus and their Ancient Religion ; Psychism, Spiritualism, Hypnotism and their Perils, etc.

Count Axel Wachtmeister had engaged for Col. Olcott's lecture the ballroom at Hotel del Coronado, Coronado. The following day Mrs. K. Tingley, president of the Universal Brotherhood at Point Loma, informed the manager that he would have "to cancel the date with the Olcott people, or she would at once place on embargo on all hotel guests who drive out to see the Point Loma homestead. . . . The only way to pacify Mrs. Tingley was to cancel the date arranged for Col. Olcott. . . ." ¹ The paper reported that the same thing had happened to Mr. Leadbeater in the previous February when he was speaking at San Diego. Mrs. Tingley threatened to withdraw all her trade from the owner if he permitted the lecture to take place on his premises. He felt compelled to cancel the dates.

Speaking at the Fisher Opera House, San Diego, 28 March, the President re-told the history of The Theosophical Society and Movement as it had unfolded under his direction, and of which he had lived to see the present splendid position. Therefore, he found it ridiculous to pick up a supposed history of The Theosophical Society and find his own name entirely left out of it. On the 29th Mrs. Tingley took the same Opera House for a meeting. Her handbills described her as "Leader and Official Head of the Universal Brotherhood and Theosophical Movement throughout the World." She spoke in honour of "William Q. Judge, the late American Theosophical Leader and successor to Mme. H. P. Blavatsky." After Col. Olcott's lectures he was asked many questions about himself and the leaders at Point Loma. He replied : "What they do time alone will judge which is right or wrong. We have no patent right to the name of Theosophy. Whenever an individual or a group of individuals honestly strive to uplift mankind by removing ignorance and increasing wisdom, the goodwill and help of the Adept

¹ *Los Angeles Herald*, 28-3-1901, in Col. Olcott's *Scrapbook*.

follows them. But the indispensable condition is that there should be no fraud, falsehood or deception at the bottom."¹

The President travelled North through Sacramento, Tacoma and Seattle to Vancouver, speaking sometimes to crowds, sometimes to very small audiences. He dipped down to Denver and Lincoln, then went on to Minneapolis—where a great reception was accorded him, as also at St. Paul.

In Chicago the reporters flocked about him and many old friends came to see him. He called upon Geo. E. Wright, now an invalid, for the President was grateful to the man who had done so much to save the situation in 1895, and who continued to labour valiantly for The Society till his health failed. Here the President met Mr. Leadbeater, and they devoted time to tracing some of Col. Olcott's past "lives," for he was keenly interested to know why certain people had come so closely into his life.

At Convention Mr. Fullerton surveyed the satisfactory growth of the Section and the great promise of fulfilment inherent in it. At the public lectures many were unable to find room in the Hall. The President spoke to members of his experiences with the Masters of the Wisdom. His lecture on Healing, 2 June, drew a crowded audience. He remained in Chicago from 23 May till 12 June, giving most of his time to seeing people, and realising (as does every travelling lecturer) how much of a "father-confessor" he or she becomes to troubled humanity. On the next section of his journey many of the meetings were held in private houses. He went as far North as Saginaw, then back through Toledo to Cleveland. When in Washington he met Mr. A. P. Warrington the "only Theosophist in Virginia"—and a future Vice-President. After visiting Philadelphia and some other places, the President sailed for Liverpool, 26 August. He went across to Bâsle, 14 August, to meet Senor Xifré and arrange with him about forming a Committee of the Spanish Lodges before making them into

¹ *San Diego Union*, 3-30-1901 (*Scrapbook*).

a Section. He arrived in S. America, 14 September, and was met by three Presidents of Lodges. He spoke first at the oldest Lodge, Luz, formed in 1893, and of which Senora Antonia M. Royo was the moving spirit. To the English Literary Society in Buenos Aires he gave a lecture on "Theosophy and Common Sense," to a packed audience. On the 22nd he visited La Plata and spoke in French at the Public Library in the Government Palace to about four hundred—Senators, Deputies, Ministers of the Cabinet, Judges of the High Court, Professors, etc.

The President arranged that Luis Scheiner, who knew eight languages, Secretary of the Vi Dharma Lodge, should be his local correspondent for a tentative South American Section, which was not formed until 1920. On returning to Europe, he officially opened the Netherland's Section Headquarters, Amsterdam, 24 October.

The President returned to Colombo, 15 November, where the Ananda College gave him a reception at which the High Priest Sumangala presided. He arrived back in Adyar on the 21st, glad to be home again after completing 48,000 miles of travel, and satisfied that The Society was well launched upon its great career in this new century.

Mrs. Besant was as usual the other prominent figure in The Society's work. From January to March she emphasised in her lectures the immense significance of Hinduism, and, as she went from town to town, spoke frequently on Hinduism and Theosophy. She held up for modern emulation the ideals of the spiritual life that Hinduism had ever held dear. In pursuance of these ideals the Managing Committee of the Central Hindu College decided to refuse admission to the Middle School of married boys, under about the age of nine. It is now difficult to imagine how daring such an innovation was at that time.

Education was always to the fore in Mrs. Besant's work, for the sake of which she spent considerable periods at Benares consolidating the work of the C. H. College, of

which she was "the life and soul." What Col. Olcott had done for Buddhism in his Catechism, she now did for Hinduism in Text Books for junior and senior students, and her anonymons *Advanced Textbook of Hinduism* was, and is, not only a fine and authorised exposition of Hinduism, but an equally fine exposition of Theosophy. She gave another series of brilliant lectures at the College, this time on the *Râmâyana* the epic story of Shri Râma and his faultless wife Sîtâ. It was published as *Shri Râmachandra, the Ideal King*.

Mrs. Besant was drawing into the work for India's regeneration the finest Indians in many walks of life, and winning at the same time Government approbation for the titanic task she had undertaken. She visited about thirty towns throughout the North, West and East, and everywhere stirred the people deeply and induced them to take action, especially in education. It became characteristic of Lodges that, whenever they could, they undertook to open schools, and especially to do pioneering work in starting Schools for girls—then but a reluctant activity on the part of the public in general. Funds poured in for her many projects, for the people trusted her.

In December, despite weakness from fever, Mrs. Besant went to Adyar for Convention, (at which Mr. Jinarâjadâsa spoke for the first time). She gave another series of lectures on religions: Islâm, Jainism, Sikhism—and closed with an exposition of Theosophy as being the eternal basis of all Religions.

1902-5

1902. Col. Olcott spent most of this year at Adyar, seriously troubled with gout, which at times crippled him and forced him to use crutches, and his hands were occasionally out of action.

Trouble arose in the Aloha Branch, Honolulu, and was serious enough to cause the loss of Dr. Marques. It was an

echo of the Judge trouble, and was ended by the President declaring illegal the election to office of one belonging to Judge's Society.

Sections were being formed in Germany, with Dr. Rudolf Steiner as General Secretary, and Italy, under Capt. O. Boggiani. Since these countries had formed their own Sections and others were about to do so, the title European Section was dropped. The British Lodges became once more the British Section. These several Sections at once made plans for a Federation of European Sections, of which the President approved, and which holds important Congresses in one or other European country.

The President-Founder celebrated his 70th birthday, 2 August, at Adyar and congratulations poured in upon him. Ceylon celebrated the day with illuminations and processions, and the chanting of benedictory verses in most of the Buddhist temples. He wrote a pamphlet called *The Poor Pariah*, in which he appealed for compassion towards these pitiable people, whose condition then was incredibly bad. He distributed it all over the world, to editors especially, and found a ready financial response.

Mrs. Besant pursued her educational work in India. From the beginning of May till early October she was mainly in England, where she delivered three series of addresses: one, for members only, on "Consciousness and its Mechanism;"¹ the second, public, at Queen's Hall, on a series of Christian subjects; and the third, also public, at Albemarle Street, on "Will, Desire and Emotion and their Bearing on Life." She gave her first lecture at the Large Queen's Hall, on "Theosophy and Imperialism." She visited many towns in Britain and appealed for help to form a Lodge at Cardiff (Wales). In August she visited Holland and Brussels. During this summer Madame Anna Kamensky

¹ The addresses were printed first in *The Theosophical Review*, beginning July 1902, as "The Evolution of Consciousness," and then as the book, *A Study in Consciousness*.

met Mr. Besant for the first time, and became her faithful disciple. She worked and works untiringly to present Theosophy to Russians, now outside Russia.

Leaving London 15 October, Mrs. Besant went first to Berlin for a Convention of Lodges, then to Paris. Moving southwards she visited Geneva, Grenoble, Marseilles and Nice; then to Genoa where a Lodge was formed. Rome came next, then Florence, Bologna, Milan and Turin, before leaving, 24 November, for India. At the Annual Convention, held in Benares, she spoke on "The Laws of the Higher Life." In his Presidential Address Col. Olcott said: "An unseen but omnipotent influence is palpably acting behind and through us. So firmly convinced am I of this that I feel no hesitation in saying there will soon be centres of activity established by us in nearly every quarter of the civilised globe."

Mr. Leadbeater went to the United States in August, to remain there until 1905. Two Indian authors made valuable contributions to Theosophic literature—Bhagavân Dâs in *The Science of the Emotions*, and Purnendu N. Sinha, M.A., in *A Study of the Bhâgavata Purâna*.

Mrs. Besant engaged in yet another activity, being "directed" thereto. This was the Co-Masonic Order, L'Ordre Maçonnerie Mixte International, Le Droit Humain. Various Craft Lodges in France had broken loose from the Supreme body in France and constituted themselves a Grand Lodge. Of this group one Lodge remained unabsorbed when another reorganisation took place, 1894-7. In 1882 this Lodge, recognised by the Grand Orient of France, decided to initiate a woman—Mlle Maria Desraimes. Under the persuasion of Dr. Georges Martin and others, she eventually initiated other women, and in 1893 La Grand Loge Symbolique Ecossaise de France, Le Droit Humain (Human Duty) came into existence. Miss Francesca Arundale (aunt of Dr. G. S. Arundale) was the first English lady to enter this Order. She informed Mrs. Besant about it, who felt

"that a Masonic movement open to men and women alike could be made a powerful force for good in the world." Mrs. Besant was initiated in Paris, and through her promotion of the interests of the Order it spread very rapidly to many countries. She became The Very Illustrious Vice-President, Member of the Supreme Council, Most Puissant Grand Commander of the British Jurisdiction.¹

1903. As problems connected with the Fuente Legacy to which he and Mrs. Besant were sole heirs, could be settled only by going to France, the President arrived in Paris 23 March. Business delays kept him there till early June. He greatly enjoyed his stay, for he felt that "French hearts and homes opened to me." In his *Diary* are mentioned the brilliant, generous and friendly group of men and women who were then building up The Society in France: the Blechs, the Revels, Chevrier, Comte A. de Gramont, Dr. Calmette, A. Oestermann (Alsace), and many more. When business matters were held up, the President went on to Geneva, 7 June, where, at crowded meetings, he was asked many questions. In Amsterdam he received a "loving welcome" and was happy to be there, amongst a fine group of members: W. B. Fricke, Mrs. Windust, the Schuurmanns, Miss C. Dykgraaf, the Vredes, who arranged for him a charming garden party, and the Meulemans, though Mevrouw Meuleman, "Mother of Dutch Theosophy," had passed away the year before.

In England, an even larger group of members, both in London and throughout the country was creating a strong Section, led still by many early members who had had the privilege of working under H. P. B.—G. R. S. Mead, Bertram Keightley, H. Burrows, Mrs. Cooper-Oakley, Miss Arundale, the Sinnetts; Mrs. S. M. Sharpe, the Hodgson Smiths and the Bells in Harrogate. Herbert Whyte, G. Dyne and a

¹*Universal Co-Masonry. What is it?* J. I. W. (J. I. Wedgwood), pp. 25-30.

number of others of a younger generation had begun to lecture and to play their part. At the request of Mrs. Besant, G. S. Arundale, M.A. went to India in February, as Professor of English at the Central Hindu College. In the following year he was appointed Hon. Headmaster of the School department.

Having decided to go to Cuba on the Fuente business, the President arrived there 30 September. He was met by Senor Miguel R. Munoz, whom he described as the first member of The Theosophical Society in Cuba,¹ and by A. P. Warrington, who was his attorney in the case. Probate was finally granted, terms with Senor Fuente's widow and children signed, and the matter settled. On 24 October, Col. Olcott returned to India via New York, London and Paris, and was in Adyar again on 6 December, to prepare for Convention, with the help of F. Davidson (New Zealand), who had joined the staff.

For the first time Mrs. Besant spent the whole year in India. She travelled much in the North, combining the exposition of Theosophy with ever increasing breadth and beauty, with a resistless drive on behalf of education. She strove to broaden the minds of the elders, men and women, and induce them to support reforms, and held out to youth the ideal of a nobler type of education, the preparation for service and leadership in a reawakening India.

There was an enormous increase in attendance at Convention. Mrs. Besant gave, 27 December, a lecture on "The Value of Theosophy in the Raising of India." The audience of 5,000 crashed through the barriers enclosing a space on one of the lawns. At the first of the four Convention lectures the crowds broke down the heavy western gates and rushed into the Hall to hear her lectures on "The Pedigree of Man." These lectures, when published in book form, sold out in six weeks. In his Address the President reported "a year of gratifying success." Though no new

¹ *Dtary*.

Sections had been formed, yet 47 new Lodges had been chartered, 21 in India. In referring to the success of the Central Hindu College he said : " The colossal achievements of Mrs. Besant in promoting the Hindu religious revival (begun when H. P. B. and I arrived in India in 1879), will never be thoroughly appreciated until her biographer takes up the story of her activities." He declared that White Lotus Day should be a " Day of Remembrance " and when " we gather together let it be a part of the programme of the meeting to include in the discourse upon H. P. Blavatsky the names of her greatest colleagues "

Mr. Leadbeater had spent six months of this year in Chicago conducting a class and lecturing weekly. He produced two books of great value : *Man, Visible and Invisible* with remarkable coloured plates of the various subtler bodies of man ; and *The Other Side of Death*, giving rationally the evidence concerning the conditions of existence after so-called death.

In America also a splendid band of members was actively setting the seal of efficiency upon The Society's work.

1904. This year the President-Founder spent comparatively quietly in India. He concluded matters connected with the Fuente legacy, which realised Rs. 250,705 (then the equivalent of £16,715-3-4). He was still planning for a Buddhist Temple for the Pariahs and raised funds for their schools, and spent much time preparing *Old Diary Leaves* for publication. He was now more troubled with gout, which affected not only his limbs, but his heart as well. Friends began to urge him to incorporate The Society and to have a Committee of management at Adyar. Both ideas were unwelcome to him at first. When well enough he went on occasional visits—to Tanjore in April, both for meetings of The Society and to address Schools, and to Trichinopoly in May for a Theosophical Conference. He spent some of the

summer in Ootacamund at his cottage, which he liked so much.

At the Annual Convention of the English Section a Resolution was passed requesting the President-Founder to take immediately such steps as were necessary for the incorporation of The Theosophical Society. The President thought this meant they wanted him to resign, but, being reassured, he prepared "Articles of Association" for consideration. His frequent illnesses were causing many to ponder the question of the next President. He visited Colombo from 29 August to 21 September, mainly to give a stimulus to the Temperance movement. He was taken in procession in several places and at Colombo lectured to 6,000. His name and his presence still worked a magical effect upon the people, who loved and revered him and taught their children to do the same.

Until the end of January, Mrs. Besant visited a number of towns, crowding each day with meetings and work, starting at 6.30 a.m. and lecturing sometimes twice a day. Education was her chief subject, also Hinduism in the light of Theosophy, and she promoted the Central Hindu College Magazine. She spent February and March in Benares and left, 8 April, for Europe, passing through Rome, Florence and Genoa, and speaking on Theosophy in each place. She stayed in Paris a few days into which a number of meetings were crowded. In London, during June, she again gave several series of addresses: 1. At Albemarle St. on "The Science of Peace," based on Bhagavân Dâs's book of the same title; 2. At Blavatsky Lodge on "The Powers of Darkness;" and at the Small Queen's Hall on "Theosophy and the New Psychology." The latter, when published as a book, became one of the most popular ever issued. She presided over the significant first¹ International Congress

¹ *The Vâhan*, August, 1904. It was decried as the "second" in *The Theosophist*. There had been previous International Congresses of the European Section operating as a whole.

of the Federation of European Sections, at which 600 delegates were present. The Congress was under the direction of the Dutch members and provided "days of uninterrupted European fellowship." These activities that bound the members together in Brotherhood had the President-Founder's warm approval.¹

Mrs. Besant found it necessary, to protest against being regarded as "a sacrosanct personality beyond and above criticism," and against the alleged policy of "ostracism" against those who did not hold this view. Further, that "in all selections for office in the movement, the sole consideration should be the power of the candidate to serve The Society, and not his opinion of any person . . ."—a recommendation she often repeated in the years to come.

As a preface to the British Annual Convention, Mrs. Besant lectured in the Large Queen's Hall, 1 July, on "Is Theosophy Anti-Christian? An Answer to the Bishop of London." The General Business Meetings were presided over by Mr. Sinnett, Vice-President. During July Mrs. Besant visited seventeen English Lodges, and in several places presided over a Federation Conference. She went to Scandinavia and Germany in September and almost everywhere spoke on "The New Psychology." On her way back to India she opened new Headquarters in Rome, 17 November, and a visit to the Vatican was arranged for her. At the Annual Convention, Adyar, her subject was "Theosophy in Relation to Human Life."

Mr. Jinarājādāsa had begun to be internationally known as a lecturer. He had been in Italy, where Mrs. Cooper-Oakley was still the chief helper, and in September represented that Section at the Convention in Chicago of the American Section, and lectured at the "Post-Convention Exercises." Other lecturers also had contributed to a year of rapid expansion and greatly increased public interest in The Society. "There was not only gathering force in the

¹ See *General Report*, 1904, p. 3.

countries where Sections already existed, but new centres of activity were developing in Cuba, S. America and S. Africa—it was a year of undiminished prosperity and important results.”¹

1905. Bombay was the first Lodge in India to celebrate its 25th Birthday, 18 May. The President-Founder presided and made a speech at the Framji Cowasji Hall, where he had given his first address in India, 3 March 1879. He contrasted the trials of those early days with the vastly different position The Society had now attained.

On 3 April The Theosophical Society was incorporated, thus making it a “legal entity.” On 15 May the transfer of Headquarters was effected and it became the property of The Society. Col. Olcott transferred both Gulistân, at Ootacamund, and *The Theosophist* to The Society. He received an application from Dr. Otto Schrader, PH. D., for the post of Librarian; this was accepted, and he took up his duties in September. He rendered fine service to the Library, for which he procured rare manuscripts, and executed many scholarly translations of Sanskrit works. On the outbreak of the Great War, 1914, he was obliged to leave, and when his internment was over he took up a Professorship in Germany. Foreign Libraries thanked the President for the material Dr. Schrader circulated to them.

One event in September saddened the President, when High Priest Sumangala, for thirty years a member, resigned from the Society, through misunderstandings, and threatened to cancel his certificate of Col. Olcott’s *Buddhist Catechism* unless he took out certain specified Questions and Answers from the 35th edition, which Sumangala had specially certified for use in Buddhist schools.

F. Davidson returned from New Zealand and was appointed assistant Recording Secretary and Treasurer. To honour Mrs. Besant the President called the group of houses

¹ *General Report*, 1904, p. 2.

near Headquarters, where Indians live, Vasantapuram—Vasanta (the spring) being an Indianised form of Besant, and *puram* meaning town or village.

Until May, Mrs. Besant spent her time travelling in India. She addressed Lodges on Theosophy, constantly drawing women into the Movement when and where possible, for at that time they were unaccustomed to taking any part in public life. She explained the relation of Theosophy to religion and to life generally, pointing out its special value in the "Seeking of the Self." She often spoke to Boys' Associations, to students, and to their elders, on Education.

Mrs. Besant left for Europe, 13 May, and stayed in Milan a few days before going on to Budapest, where a Lodge was founded. She stopped in both Strasbourg and Nancy long enough to give lectures, and then remained in Paris from 10-21 June. Here she not only lectured on and worked for Theosophy, but attended the Supreme Council of Co-Free-Masonry. In London she gave a series of talks to Blavatsky Lodge on problems of Discipleship, for members only, and a public series on a similar subject. The European Federation Congress was held in London, 8-10 July. These Congresses "gave definite proof that the objects for which The Society was founded have become living realities."¹ Arts and Crafts were again emphasised and in opening an Exhibition arranged by members, Mrs. Besant said, "nothing is outside the realm of Theosophy that tends to serve, uplift and ennoble humanity. And so, as Theosophy spreads, and we more and more understand and bring into harmonic interaction the three worlds in which our evolution is taking place, all ideas will find more beautiful, expression, and the world of form will indeed manifest the divinity of man." The first public lecture, 7 July, of the Congress, on "The Work of Theosophy in the World," was given by Mrs. Besant in the Large Queen's Hall, when every seat was occupied.

¹ *The Vâhan*, August, 1905, p. 1.

"Kindred Societies" participated in this Congress: Spiritualism, Christian Mysticism, Rosicrucianism, etc.

Mrs. Besant arrived in Benares, 23 September, and gave her attention to the C. H. College. She then toured through northern towns until 25 December, when she reached Adyar for the Convention, where 800 delegates had gathered. At 7 a.m. on the 26th she lectured in the open to many thousands on "India Awakening." Her series of addresses this year was on the *Bhagavad Gîtâ*. Mr. Leadbeater described The Society's work in the different parts of the world he had visited.

In surveying the work of The Society for this year, it is noteworthy that the Lodges everywhere held study classes, but not many Public Lectures. The favourite books were *A Study in Consciousness*, *Theosophy and the New Psychology*, and *The Secret Doctrine*. In America Mr. L. W. Rogers had come forward as a "very active missionary," and developed an unusually attractive technique in his public work which has been appreciated in many countries. Mr. C. Jinarâjadâsa, "opulent with University training and Theosophical erudition," had been in Chicago most of the year. The situation was well summed up by Mrs. Besant when she said: "There is a vast Theosophical Movement going on in the world, and every department of thought is affected by it, and it is this Movement that finds a partial embodiment in the Society, and spreads beyond it, far and wide, in every direction."¹

¹ *The Theosophist*, Oct. p. 11.

PROBLEMS OF MORALITY

"People often wonder why the various scandals, such as the Coulomb and lesser ones which we have had to suffer were not foreseen and prevented by the Masters, why H. P. B. was not forewarned of what traitors would do ; and why in the seemingly most serious crisis, no help came, no spiritual guide appeared. Of course, such questions imply the absurdity that Mahâtmas, who implicitly believe in and govern their own actions by the strict rules of Karma, would take us, like so many puppets on wire, or so many poodles being taught tricks, and put us through set motions to the meddling with our Karma, and the consequent interference with our rights. . . ."

—H. S. OLCOTT

1906

THE President attended a reception in Madras to their Royal Highnesses the Prince and Princess of Wales, and was presented to them. The Prince asked him why he had come to India, and what was his work. In February the President added the elephant-masks which adorn the front Library wall of Headquarters.

The British General Secretary having invited him to make a tour in Great Britain, he left Dr. W. A. English in charge of *The Theosophist*, and Mr. Soobiah Chetty superintendent of the general affairs of the compound. He departed, 15 March, for Ceylon, where he took measures against the opposition of Dharmapâla, and vindicated his own work in articles to the Ceylon newspapers. He made a series of visits to schools and Colleges, and at Ânanda College suggested that Buddhists should build a Vihâra for the Panchamas in India, whom he hoped would embrace Buddhism as a way out of their extreme misery. He addressed the boys of Mahinde College, Galle, where F. L. Woodward, M.A., F.T.S., a well-known Pâli scholar,

was Principal. He visited schools within a radius of twenty miles and, on returning to Galle, was taken in a long procession through crowded streets to the Temple where he and H. P. B. had taken Pansil in 1880. The priests recited *pirit* (prayers to protect him from all harm), and the crowd frankly showed him its love and gratitude. It was the same at Panadure, where the multitude again demonstrated its appreciation of his long services to Buddhism. Thus closed happily his visit to the Island he had loved and served so well.

The President arrived in Southampton on Easter Monday, 16 April, four days ahead of time, only to find that there was no one to meet him except Mrs. Marie Russak, an American member, who showed him every kindness. By the time he reached London he found it necessary to deal with the troubles which had arisen in connection with Mr. Leadbeater (which had come to his notice while on the way), who had been charged with giving improper advice to boys.

Mr. Leadbeater, after the Convention, was touring India, and arrived in Benares in February, 1906, where he was the guest of Mrs. Besant at Shânti Kunja. During his visit she received from Mrs. Dennis, Corresponding Secretary of the E. S. in America, a letter in which she charged Mr. Leadbeater with : 1. Teaching boys given into his care demoralising personal practices. 2. Doing this with deliberate intent and under the guise of occult training or with the promise of an increase of physical manhood. 3. That he had demanded, at least in one case, promise of the utmost secrecy. She added the testimonies of the mothers of two of the boys, explaining how they had come to know of the difficulties.

These alleged facts had not been investigated, nor any approach made to Mr. Leadbeater to give his side of the story. A demand for enquiry and for her decision was made to Mrs. Besant as Head of the E. S., and, in justice to

Mr. Leadbeater, the American Section, and the whole Theosophical Society, her decision was to be made known to them. This letter and the demand were signed by Alexander Fullerton, General Secretary, American Section, F. F. Knothe, Assistant General Secretary, Helen I. Dennis, Corresponding Secretary, American E. S. and Elizabeth M. Chidester, Asst. Sec. E. S. They pledged their word that the matter should be kept confidential.¹ Mr. Leadbeater discussed these charges with Mrs. Besant who, while sympathising with his intention to help boys, disagreed entirely with his advice.

Mrs. Besant wrote fully to Mrs. Dennis and told her that she knew Mr. Leadbeater better than to suppose him capable of deliberate wrong doing. She was herself certain of his good intent, though she disagreed with the advice he gave in rare cases to boys approaching manhood. At her request Mr. Leadbeater undertook not to give such advice again, and offered at once to retire from active work. But he then, and always, remained immovably of the opinion that the remedy he had advised of dealing with the pressing problems of puberty were far less dangerous than the accepted conventional immoral solution of prostitution.

Mr. Leadbeater, under seal of confidence, gave his own views quite frankly to Mr. Fullerton. He explained that the work of discovering and training young people was put in his charge, possibly because of the experience he had had all his life of training young men and boys. He knew the harm done by the prevalent habit of ignoring the subject of sex, information about which should come from parents or friends, not from servants or bad companions. He had always spoken of it frankly and naturally to those he was trying to help. Some boys come through to manhood untroubled, but the majority are disturbed by sex instincts and surround themselves with a mass of undesirable thought-forms which keep them in a state of emotional ferment. He said that in regard to one boy, in order to obviate this trouble,

¹ From copy of the Original Document.

of which he was clairvoyantly aware, he had advised a certain regulated practice. To about three other boys in difficulty he had advised caution and the gradual overcoming of their troublesome habits.¹ To the first boy he had written in cipher, not only about his sex problems, but also on another matter of higher purport, the development of which was contingent not only on controlling the physical distress but also on the mental necessity of out-growing it. On the nature of this higher purpose Mr. Leadbeater was pledged to secrecy and did not divulge it however fierce the attack upon him or the misunderstanding of his motives, though to Mrs. Besant he admitted its existence.² The cipher letter so much quoted against him he did not see till nearly two years later.

Upon receiving these confidential communications, the American authorities thought it necessary to take action. A meeting of the Executive Committee of the American Section was called and, after considering the documents, took the decision that Mr. Leadbeater should be presented for "trial" to the Lodge to which he belonged. When it was found that he was an English member and Presidential delegate, an agent was at once sent to England to see Col. Olcott, the General Secretary of the British Section, the authorities of Mr. Leadbeater's Lodge, and Mr. Leadbeater himself, who was called the "defendant." Mr. R. A. Burnett, Chicago, the agent, was armed with much discretionary power. If Mr. Leadbeater agreed to resign all connection with The Society and its work, it was understood the prosecution before his Lodge would not be pressed; if not, his expulsion from the Society was called for.

A private meeting of enquiry was held by the British Executive Committee, 16 May. This unconstitutional court, judge and jury, consisted of the President in the Chair,

¹ From copy of Original Letter.

² Mr. Leadbeater to Mrs. Besant, March 19, 1907.

Mr. Sinnett, Dr. Nunn, Mr. Mead, Mrs. I. Stead, Miss E. Ward, Miss K. Spink, Mrs. I. Hooper, Mr. B. Keightley, Mr. W. H. Thomas, and Mr. A. M. Glass, who acted as secretary. Mr. Burnett represented the American Section, and Mr. P. Bernard the French. Mr. Leadbeater was in attendance, on the understanding that the proceedings were confidential.

The meeting was held at the Grosvenor Hotel, Buckingham Palace Road, London. The President explained that he had called the meeting as an Advisory Board to listen to charges against Mr. Leadbeater, to his partial "confession" and to his rebutting evidence. Though Executive power was vested in himself, the President desired the meeting to advise him, and he was prepared to act according to its "judgment." After the documents were certified, Mr. Leadbeater said he had nothing to add. He pointed out that he had taken the trouble to give a detailed explanation to Mr. Fullerton, because he thought he was writing to friends, the four who had originally written giving a solemn pledge that they would take the greatest care that the matter would not become known, nor would they allow even a hint to escape. Both he and Mrs. Besant answered under that seal of confidence, and had not expected their answers were to be laid before a Section and the whole world. He had said exactly all he could say. He realised the majority of opinion would be against the course he took, and would accept as less objectionable a line of action he thought much worse. But, he assured them, in his mind was no evil intent. He thought his solution of a serious difficulty was far better than the common solution. As The Society wished to clear itself of all connection with that view, he had placed his resignation in the hands of the President-Founder, not because he confessed to any evil intent, but because he wished to relieve The Society from any supposed complicity. His beliefs remained, but if his resignation were accepted it shut him off from a certain kind of Theosophical work.

Then followed many questions, some designed to force Mr. Leadbeater to admit both undesirable action and evil intent on his part. Great stress was laid on the fact that he had not taken the parents into his confidence. When asked if he intended to continue this course of teaching, he answered that as there was much feeling on the matter by people whose views he respected, therefore he did not.

After Mr. Leadbeater left the meeting, Mr. Burnett and others urged his expulsion; finally, it was left to the President to accept his resignation, dated 17 May, after having listened to certain charges against him and heard his explanations. The matter did not end there. When all these documents reached Mrs. Besant she felt that Mr. Leadbeater had not spoken to her as fully as was borne out in the Advisory Board, but he said he had held back nothing; and that his views on this matter were framed long before he joined the Society. She wrote strongly to the E. S. members saying she regarded his teaching as something worthy of the strongest reprobation. Further she believed herself deluded in having thought she had stood in the presence of "the Highest" with Mr. Leadbeater, when such had been his actions. As time went on she had reason, she said, to know herself mistaken on this latter point. She kept in close touch with Mr. Leadbeater, and though she knew he had no intention of taking any further notice of the charges, she thought that as the whole matter had become public and The Theosophical Society had been dragged into it, some definite answer was necessary, and advised the lines along which this answer should run. Mrs. Besant made it quite clear that while she did not move from her objection to Mr. Leadbeater's advice, she was firmly prepared to stand by him as a friend and in defence of his motives; even though this friendship led to opposition to herself and strong demands that she repudiate and denounce Mr. Leadbeater, who would not, at any time countenance the prosecution of anyone, no matter what the provocation, for he was opposed on principle to all

legal prosecutions. He let pass such breaches of confidence as when Sinnett used a confidential explanation he had asked for and had been given by Mr. Leadbeater ; and Herbert Burrows' publication of the minutes of the Private Advisory Board whose honour Mr. Leadbeater had trusted, otherwise he would not have spoken. Because of all this ill-advised publicity, Mr. Leadbeater refused at all times to be held responsible for the turmoil it caused in The Society.¹

For about two and a half years The Society seethed over this affair. Masses of "evidence" against Mr. Leadbeater were accumulated. Every admission of his to the Advisory Board was made the basis of endless argument. Many held that spiritual capacity and greatness went together with observance of certain conventional physical moralities.

Mr. Leadbeater left England, and until his re-entry into The Society lived quietly on the Continent, either in Brittany, Sicily, or Germany, pursuing those investigations which were embodied in *Occult Chemistry*. Also, he made many observations on "Nature Spirits," which were published in later books and articles.

On 18 April, Mr. Jinarâjadâsa, touring in America, and hearing of these charges against Mr. Leadbeater—as silence had not been observed even before replies to the charge could be received—wrote to Mr. Fullerton in his defence. He pointed out that he had for many years lived in closest intimacy with Mr. Leadbeater, and had never had any slightest reason to suspect him of the practices with which he was charged, or of the unfounded suspicions which now began to be circulated against him. Mr. Jinarâjadâsa did not agree that Mr. Leadbeater's solution of the problem was the best, but he knew Mr. Leadbeater considered the world's solution of it by means of illicit sexual intercourse as unjustifiable. Mr. Jinarâjadâsa thought that some day humanity would discover the true solution of this problem.

¹ From Mr. Leadbeater's Letters to Mrs. Besant over a number of years.

Mr. Fullerton took exception to these views in such a way that Mr. Jinarâjadâsa resigned his membership in The Society. One Lodge in the United States invited him to continue to lecture for it. The American Executive Committee claimed it had the power to cancel the Charter of any Lodge which invited him to speak. To Mrs. Besant this was so alarming a threat to liberty of thought and speech that she determined to have the matter brought forward at the Annual Convention, but felt it was a difficult matter to press, as by that time the illness that had overtaken the President was so serious that the least excitement might endanger his life.

After the meeting of the Advisory Board, the President-Founder went to Paris, 18 May, where he was cordially welcomed by the many delegates coming from other countries to attend the First International Congress, 3-5 June, under the direction of Dr. Th. Pascal, the French General Secretary. Among the delegates were M. Zifré, Spain; Dr. Steiner, Germany; G. R. S. Mead, Mrs. and Miss Bright and a party, England; R. A. Burnett, America; Anna Kamensky and Nina de Gernet, Russia; G. N. Chakravarti, India; Arvid Knös, Sweden; Dr. Nyssens, Belgium; Capt. Boggiani and Prof. Penzig, Italy, also Mrs. Cooper-Oakley; A. Ostermann, Alsace. Old members of the '80's called upon him.

The Congress, presided over by the President-Founder, who gave an address, was a brilliant success. Dr. Pascal was awarded the Subba Row Medal which the President had brought from India. Col. Olcott was not at all well during this stay in Paris, and suffered from gout in his right hand; nevertheless, he decided to accept Mr. Fullerton's urgent invitation to visit America. He left Paris, 1 July, for London, and on the 7th presided over the British Section Convention, managing to keep the more turbulent elements quiet, for there was great excitement about the conclusions of the Advisory Board, information about which had leaked out.

Though he was still far from well, the President went to Brussels, 13 July, and next day gave an address in French to members. He visited Antwerp, then went on to Amsterdam, 17th, where he was met by Mr. Schuurman, taken to his house, and tenderly cared for by Mrs. Schuurman. There he spent his 74th birthday, when congratulations were showered upon him from many parts of the world. Friends helped him with his correspondence, and by taking down to his dictation further instalments of *Old Diary Leaves*. Feeling better, the President left Holland, 15 August, accompanied by Mr. Schuurman. In Boston he was interested to find all his books in the Public Library, including his Inaugural Address to the Society, which he had "not seen for 25 years." The typist at the Library copied it out for him.¹

He lectured to members and had also a Question and Answer meeting, which Mr. Jinarâjadâsa attended. He then went on to Holyoke and lectured on the "Dangers of Psychism," though the pain in his hand had returned and his whole system seemed upset. At Toledo he lectured and answered questions. In Chicago his rooms were crowded with visitors, and he had little rest, though he was feeling ill and very weary. Here there was much violent discussion about Mr. Leadbeater's case.

The Convention opened with a reception to do honour to the President. At the subsequent meetings a crisis was averted, through, he felt sure, the influence of "The Lodge." He lectured publicly on "The Dangers of Psychism." Dr. van Hook was elected as General Secretary, despite the opposition of those who were antagonistic to Mr. Leadbeater.

The President then went on to New York, where he issued an "Executive Notice" cancelling the diploma of Mr. Jinarâjadâsa because of his defence of Mr. Leadbeater. On 25 September he embarked, with Mr. Schuurman, for Genoa. On 3 October he had a serious accident on board, catching his foot on the edge of a step and somersaulting

¹ *Diary*, August 27, 29.

twice to the bottom of a flight of stairs, injuring his right knee and bruising himself severely. He was carried ashore at Genoa and taken to hospital, where he slowly mended. But, though he was so ill, members brought their personal worries to him to settle. Mrs. Kirby came almost daily to take down his letters and attend to his correspondence. After 28 days in hospital he left Genoa, 7 November, for Adyar, accompanied by Mrs. Marie Russak.

At Colombo many friends came to meet the President and took him ashore. The doctors were called in, who said he was dangerously ill with heart disease, and had him removed to a nursing home and kept perfectly quiet. By 3 December he was sufficiently improved to be taken to Mr. Schwarz's bungalow, and in a few days was permitted to leave for Adyar, where he arrived, 11 December, very happy to be home again and under the devoted care of his friends. On the 21st the Master M. came and told him to remain President until he left his body.

Arrangements for Convention went on, and in all these the President took a great interest. Mrs. Besant gave the Convention Lectures on "The Wisdom of the Upanishads." On 28 December the President was well enough to be carried down to open the Convention and was greeted with great enthusiasm. Mrs. Besant read his Presidential Address for him. Amidst cheers, he was carried back upstairs, and seemed none the worse for this exertion. He was carried down again on the 31st to close the Convention, to read over to the assembly his Inaugural Address of 1875, and to pronounce the closing words. He gave Mrs. Besant authority "to act for me as President."

Throughout this year Mrs. Besant was travelling the length and breadth of India, expounding with vigour the ideals for which she stood and worked. All India was responding to the call to liberty which she was sounding. She was working assiduously for the establishment of a Hindu

University and wherever she went collected funds for its endowment. Education and social reforms occupied her very fully. In her public work for The Society she presented inspiringly the many facets of Theosophy, especially the meaning of Brotherhood, and gave larger and more universal application of the rules of Yoga.

Because of the state of Col. Olcott's health, the question of a new President occupied Mrs. Besant's mind. She could see no one more suitable for the office than Bertram Keightley, for she felt sure that neither Mr. Sinnett nor Mr. Mead would consent to take it, and she was herself so immersed in Indian activities, and the building up of the Hindu University, that she felt she would not have the time to give to the heavy responsibilities such a position would entail.

1907

The President dictated a letter, 3 January, in which he admitted that a "serious though unintentional injustice had been done to Mr. Jinarâjadâsa, because, apart from any question of charges, the procedure was invalid, and made it necessary for me to annul the judgment." But, he said, Mrs. Besant had appealed to him for cancellation of the judgment on far graver grounds, in that it expelled a member for opinions only "and thus threatens the liberty of thought and expression in The Theosophical Society, a thing that all my life long I have most rigorously guarded." The General Council asked him to seek the opinions of the General Secretaries. Upon receiving their replies, the Council met 4 April and, by 16 votes to 2, resolved that the judgment be annulled, and by 17 to 1 that the subject should not be reopened. The President thereupon annulled his previous decision and reinstated Mr. Jinarâjadâsa. This judgment was challenged in America on the ground that such reinstatement by the Council was an invasion of the Presidential authority. Mrs. Besant did not agree with that view, but in

order to leave no room for controversy as to Mr. Jinarâjadâsa's position, she declared him reinstated when she became President.

The President's health improved a little, but he was much troubled in his mind about his successor. "There seemed to be fault to find with everyone—some draw-back." He looked back over thirty-two years of strenuous service and instant obedience to the slightest hint or wish of the Elder Brethren, and wondered who would do the same in the future. Since 1893 he had considered Mrs. Besant to be the best equipped to become the next President of The Society "because—1. of her superior education ; 2. of her splendid public record ; 3. of her literary and financial ability ; 4. of her ardent, martyr-like devotion to truth."¹ His final thought was, "The Masters must settle it." He was anxious, too, concerning the crisis still agitating The Society about Mr. Leadbeater, which seemed only to increase as time went on.

On the evening of 5 January, The Master M. and the Master K. H. came, "plainly *visible, audible, tangible*," not only to the President, but to those rendering him service in his helplessness—Mrs. Besant, Mrs. Russak and her companion. They told him to appoint Annie Besant as she was the best fitted for the office. The Masters approved the President's wish "that Adyar should be kept as the Headquarters of The Theosophical Society, and official residence of the Presidents, for the time of their office, inasmuch as the property has been bought by the Founders under Their [the Masters'] direct inspiration." They said also that Mrs. Russak (later Hotchener) was to be one of Their best workers. He directed Mrs. Besant to carry out certain business matters, and, after settling these, she left to attend to urgent affairs in Benares.

On the 11th the two Masters came again and told the President to write to Mr. Leadbeater and inform him that he, the Colonel, had made too much haste in settling the case in

¹ Letter from Col. Olcott to Mr. Judge, Sept., 1893.

London. The Master M. said it should not have been made public. The Elder Brethren came on the 13th and heard read the letter to Mr. Leadbeater and the article to be published. They approved them, and the Master M. dictated some points to go in the article, and urged that matters be expedited.¹

In this article it was stated that two groups had formed :

"One, with an exaggerated moral sense, believes that the Teachers of mankind cannot employ agents that are not above the weaknesses of the physical body, and contact with whom would be supposed to morally taint them. The other party considers that these invisible Teachers, in order to reach the masses and especially to penetrate to the very depths of human society, are forced to employ agents or messengers, who possess many of the failings of mankind. . . ."

To the President's questions the Masters replied that Mrs. Besant and Mr. Leadbeater had together worked with Them on the higher planes ; neither was under a glamour in these matters ; as to perfection of the instrument—where would They find such ? No better examples could be found than himself and H. P. B., the Founders, who, in spite of their shortcomings, the Masters had not hesitated to use, for They saw they could become loyal workers. As to the action taken in Mr. Leadbeater's case, They said that it was right to call an Advisory Council to discuss the matter ; to judge the teachings objected to as wrong ; to accept Mr. Leadbeater's resignation ; but, it was not right to have made the matter so public, for his and for The Society's sake this should have been avoided.

"It should be the sacred duty of every Theosophist," said the Master, "if he finds a Brother guilty of a wrong to try and prevent that Brother from continuing his wrong doing, and to protect others from being contaminated by that wrong so far as is possible ; but it is also his duty as a Theosophist to shield his Brother from being held up unnecessarily to general public condemnation and ridicule."

Then, wrote the President, They gave through him Their direct message to The Society, the substance of which was :

That those who believed in Their existence and that They, Who were behind the Theosophical Movement, would

¹ *Diary*, 13 January.

continue to employ it as an agency for uplifting mankind and must some times use imperfect instruments ; that members should cease from disturbances and from rushing into dissensions which undermined the Unity of Brotherhood and lessened its strength. They were powerless to check disturbances arising from the Karma of individual members, but refusal to take part in such disturbances would aid Them. The Law would adjust any seeming injustice. " Hold together in brotherly love, since you are part of the Great Universal Self . . . are your Brother's sins not your own ? " ¹

The President issued an unofficial and preliminary notice to the General Secretaries that he had " appointed " Mrs. Besant as his successor. This was instantly objected to on the grounds that he could only " nominate," before he had time to send out a second and official notice, 21 January, that he " nominated " and commended her to the voters. Even though she was the only candidate, the nomination had to be ratified by a two-thirds majority vote of the whole international Society.

The President had a relapse on the 15th, so Mrs. Besant was telegraphed for and on arrival took charge of all business and arranged for Soobiah Chetty to act as superintendent. The President-Founder desired her to carry on *The Theosophist*, after his departure. By his written directions it passed into her hands for the period of her life, with the right to appoint the next editor.

On the 27th the Elder Brethren came again, including the Master Serapis, Who directed that His letters should be burned. They told the President and Mrs. Besant that They watch over the interests of the Society, Sometimes the Master M. came alone. On 3 February came four of the Great Ones to tell the President-Founder his work was over. They thanked him for his loyalty and his work in Their interests. He was so overcome with emotion that despite his

¹ *The Theosophist*, Feb. 1907, p. 385, et seq.

weakness he sprang from his bed and prostrated himself before Them to embrace Their holy Feet. The Masters raised him ; he took Mrs. Besant and Mrs. Russak in his arms and begged them to carry on the work.¹

The President weakened rapidly from 11 February and sank quietly into a coma, which lasted until the 17th when he left his body at 7.17 a.m.² In the afternoon a beautiful service was held in the great Hall, and his body was cremated in the palm grove, near the river. Early next morning the ashes were carried down and cast into the sea.

Thus passed a devoted servant of the Elder Brethren, a noble Theosophist and a true lover of humanity.

Upon the publication of the President's article there was a rush of violent argument on all the points mentioned—and especially about the reality of the appearance of the Masters.³ The British Section Executive unanimously took exception to any authority of personal psychic phenomena as being binding on The Society. Few seemed to realise there could be no value in their arguments, since only those present on such occasions had the power to judge, and for thirty-two years the President had borne witness to the fact of appearance to H. P. B. and himself, or to himself alone, of the Elder Brethren in all moments of need in The Society. Nor, since the Leadbeater crisis, now increased in intensity, did many realise that they could not judge what constitutes absolute morality in social life, as there are such contrary and divergent practices and opinions in many countries.

Mrs. Besant took a simpler and more direct line of action. She had written in February to all the Lodges informing them that she had told the President, when he wished to nominate her, she would only accept upon her

¹ *Diary*, entries by others.

² In his *Diaries*, in *Old Diary Leaves* and in *The Theosophist*, Col. Olcott often drew attention to the fact that the number 7 was closely associated with events both large and small in The Society and in his own life.

³ See *The Theosophist*, April, 1907, Supplement, pp. xxxv, et seq.

Master's personal command, which, she said, she had received. She asked Mr. Leadbeater if he would publicly withdraw his "teaching" and admit it as wrong. She was ready to stand or fall with him, but she considered his teaching mischievous. He deferred to her opinion, and agreed fully with her that it was dangerous if promiscuously given, and he never dreamed of so giving it. He had given his word not to repeat the advice, and he would keep it.

Upon Mr. Sinnett, as Vice-President, devolved the management of The Society during the election. He promptly refused to allow Mrs. Besant to act as manager at Adyar, considering her "misled by the Dark Powers," that the teaching was all "in the air," and he disapproved of the organisation of the Society. He appointed Mr. Frank Davidson as his Deputy, to whom Col. Olcott had given the post of paid Assistant Treasurer. He proved very obstructive, refusing to carry out the resolutions of the General Council, was inconsiderate to the workers, wasteful of property, and police aid had to be sought by K. Narâyanaswâmi Aiyer to prevent him from bursting open the Shrine Room doors. Davidson considered that as deputy of the Acting President, he should have possession of the room.

In March, Mrs. Besant issued a statement entitled "The Basis of the Theosophical Society,"¹ in order to challenge opinion. She argued that the Spiritual Unity of Universal Brotherhood exists. It is not made by The Theosophical Society. "It is a fact in Nature." The Theosophical Society is a nucleus thereof, and the recognition of the fact, entitles a person to become part of the "nucleus." Clearly, one who was admitted to the nucleus could also be expelled or excluded. The only fitness and propriety necessary to membership was a recognition of the Truth of Brotherhood. Mrs. Besant recognised that an acceptance of this view would mean keeping members who would discredit the Society in the eyes of the ordinary men of the world, either by falling

¹ *The Theosophical Review*, March, 1907.

below the accepted morality of the time and place, or by rising so much above it as to be unintelligible and therefore hated and suspected by average people. In The Society religious liberty of opinion was secure. Did The Society enforce a moral code, transgression of which is punishable with expulsion? She wrote: "I do not consider that the Theosophical Society has any moral code binding on its members." She thought the Society lived by The splendour of its ideals, not by the rigidity of its lines of exclusion; and "that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracise."

On this challenge comment was fierce, and some concluded that Mrs. Besant would be rejected. Mr. Sinnett said that if the Presidentship was put into commission he was willing to take it for the West, if someone else would take it for the East. These ideas not being constitutional, Mr. Sinnett set the time of voting for May, though some Sections had already done so. Actually, in this election new problems arose as to whether The Society would exercise charity in one direction and in the other loyalty to the choice of the Masters for the new President; a choice demanding from members both discrimination and intuition, for one of the special arguments against accepting Their choice was the undesirability of "psychic interference in the government of The Society."

Finding that there was nothing she could do in Adyar, Mrs. Besant travelled about India on her educational and social work, and lecturing to Lodges in the North, going as far as Jammu. She left for Europe, 1 May, and spoke at the European Congress at Munich. She was made President of Honour of the Congress, and Dr. Rudolf Steiner President of Work. To his "unwearying power of work," wide knowledge and deep devotion was due the rapid growth of the German Section. Mrs. Besant then went to Paris, speaking on Yoga, and to London where her lectures at Queen's Hall were crowded. She went on tour to Harrogate and Bradford,

Edinburgh and Glasgow, meeting big audiences and arousing enthusiasm.

On 28 June, Mr. Sinnett advised Mrs. Besant that the returns showed an overwhelming vote in her favour. America 1319 for, 679 against ; Britain 1181 for, 258 against ; the rest of the world 7072 for, 152 against ; total voting strength at the end of 1906, 12,984. The vote recorded in the United States was taken by the officials as a vote of censure upon themselves, and they resigned.

Mrs. Besant handed over *The Theosophical Review* to Mr. Mead. It ceased publication in 1909, when he left The Society. *Lucifer* was then incorporated in *The Theosophist*. During July Mrs. Besant visited a number of towns in England, her chief subjects being : The Objects and Work of The Theosophical Society, for members ; and for the public : Psychism and Spirituality ; Spiritual Life for the Man of the World ; and The Value of Theosophy in the World of Thought. In London her Queen's Hall Lectures continued to be overcrowded, her subject being : The Theosophical Society and its Work and Place in the World.

In July Mr. Sinnett issued a statement, "The Vicissitudes of Theosophy," published also in his short-lived magazine *Broad Views*, in which he pointed out that he considered certain opinions held by many members to belong to "the mythology of the Theosophical Movement." They were : 1. That through H. P. B. there came from the Masters of Wisdom "this mighty wave of regenerating thought which is the product of clearly designed, specific action in the first instance of those representing accomplished evolutionary progress, spoken of as the Great Masters of Wisdom." 2. That H. P. B. was *chosen* by the Masters as Their representative in the world and sent to inaugurate the Theosophical Movement. 3. That the seed was sown with a conscious foresight concerning the nature of the tree that would grow. He thought also that the two figures who stood by Col. Olcott's bedside were not Those whom they seemed to be. Since

these were Mr. Sinnett's views, Mrs. Besant felt it imperative to ask him to relinquish his office as Vice-President; this he did, and she appointed Sir S. Subramania Iyer in his place.¹

In the same month Mrs. Besant formed the H. P. B. Lodge (London), "to gather in younger and more vigorous members," and to free the Section from the overweighting influence of the Blavatsky Lodge. Mrs. S. Maud Sharpe was elected President and Sidney Ransom Secretary.

Because there was a recrudescence of attacks upon H. P. B., and no printed replies were available, Mrs. Besant brought out a Transaction for the H. P. B. Lodge, called *H. P. B. and the Masters of the Wisdom*, in which she substantiated the reality of H. P. B.'s mission and her relation to the Masters.

In August, Mrs. Besant retired to Weisser Hirsch, Germany, with a small group, among whom were Mr. Leadbeater, Mrs. and Miss Bright, Mrs. Russak, Mrs. van Hook. Mrs. Besant and Mr. Leadbeater pursued their researches into occult chemistry, and some of the party assisted by making notes and drawings.²

Mrs. Besant crossed to America in September, to preside over the Convention of the American Section. She gave an important address, outlining the history of The Society, and noting the fact that from time to time its members seem inclined to forget, or even to deny, that its special significance is that it was formed by the Elder Brethren to be one of Their special agents in the world, "Their Theosophical Ship." She recalled how H. P. B. had, in 1851, been advised by her Master of her future work, and how she firmly demanded always to be recognised as the servant of the Elder Brethren, disregarding all scorn, ridicule, or disbelief in her claim. The question of Their guidance was before them again in the belief or disbelief in Their appearance and

¹ See *General Report*, 1907, p. 2, *et seq.*

² The results of this delicate and difficult work are embodied in the book, *Occult Chemistry*.

advice to Col. Olcott. The other great question was : Ought The Society to have a moral code ? Some demanded a penal code, but that would be a denial of Brotherhood, for "our brother's sins are our sins, our brother's shame our shame." No one could define the degree of wickedness which should justify expulsion from this nucleus of Universal Brotherhood. She appealed that The Society should stand for the "affirmation of lofty ideals of morality and for strenuous efforts to live up to them," to the "unfolding Divinity in man, and not to the beggarly elements of coercive laws."

After the Convention the President visited several towns, and then returned to England. After some visits and lectures, she went to Amsterdam, Copenhagen, Malmö, Stockholm, Kristiania (where she had an interview with the King of Sweden), and Göteborg ; and then to Milan, Turin, Florence, Rome and Genoa. Throughout this tour her chief subjects were : The Message of Theosophy to the World ; Theosophy and Modern Science ; and The Relation of Masters to Religion. She spoke on the same subjects at Colombo (where she called on the aged Suman-gala), Galle and Kandy. After a brief visit to Adyar she went to Benares, for she was always eager to be present at and preside over the Central Hindu College Anniversary meetings. The Society held its Annual Convention—still called "Anniversary"—in Benares. About 400 were present, and Mrs. Besant's lectures were entitled "An Introduction to Yoga."

The Master bade Mrs. Besant improve Adyar as a spiritual centre and there build up a body of people, of members only, harmonious and devoted, and make the conditions suitable for an outpouring of spiritual energy from Them. . . . A splendid sketch was given her of possibilities in the comparatively near future.¹

¹ From Mrs. Besant's Letters.

UNDER MRS. BESANT'S LEADERSHIP

H. P. B. gave Theosophy to the World, H. S. Olcott gave The Theosophical Society to the World. Each was chosen by the Masters for the assigned work : which brought the greater gift ?

—ANNIE BESANT

We are not mile-stones, but pilgrims.

—ANNIE BESANT

1908

In pursuance of the Master's directions to build up Adyar, Mrs. Besant proceeded to add more property which would make expansion possible. The original Adyar estate consisted of 27 acres. In February she purchased from the Prince of Arcot the adjoining 83 acres, on which stood a large bungalow in charming grounds, and named it Blavatsky Gardens, in memory of H. P. B. It was intended as a residence for European members. A further 21 acres which extended along the shore were added and called Olcott Gardens.

27
83
21

131 acres

In order to link Adyar more intimately with the members everywhere, Mrs. Besant founded, January, *The Adyar Bulletin*, which existed until 1929.

Mrs. Besant made Adyar her headquarters and chief place of residence, but visited other towns. She continued to emphasise national and religious ideals in education and the duty of The Theosophical Society to India. In January a young Parsi, B. P. Wadia, came to live at Adyar. He was zealous, capable, and devoted to Mrs. Besant. He was given charge of and rapidly developed the Theosophical Publishing House. In February A. Schwarz came. He

had joined in 1895, and was already a generous benefactor to The Society. He resigned his post as manager of the Swiss firm of Volkart Bros. to devote himself to The Society, and on arrival in Adyar was made Treasurer, a position he held until 1933, when he retired to Switzerland, and passed away the same year. He assisted in the purchase of Shânti Kunja, Benares (1895), and gave the cost of Damodar Gardens, (1910), besides continuous gifts for the development of Adyar, the promotion of The Society's objects, and the constant support of the Olcott Panchama (Harijan) Schools. Among other devoted workers at Adyar were G. Soobiah Chetty (joined 1882), Superintendent of the estate; B. Ranga Reddi, (joined 1882) supervisor of various departments (died 1937); A. K. Sitaram Shastria (joined 1892) the builder-up of the Vasanta Press; and Miss A. J. Wilson, the personal attendant upon Mrs. Besant for about 40 years (died 1937).

9 | The Elder Brethren advised Mrs. Besant to make the E. S. into a Second Section of the Society in intention and purpose, as in the early days; and They would again constitute Themselves as the First Section, not according to Rules, but in fact. . . On a memorable occasion, 27 February, not only They but one of the Chiefs of the Hierarchy, and also H. P. B., came, Their presence being strongly felt by all, and seen by some. The Master M. said: "The First Section has come again to its own Shrine Room."

To assist in this building-up of Adyar, Mrs. Besant hoped that as soon as Mr. Leadbeater was reinstated, he would live there and help. He still adhered to his determination not to seek readmittance, as he considered The Society had made a mistake, though he was quite prepared to rejoin if Mrs. Besant and others wished him to do so, and he left the guidance of this question entirely in her hands. He received at last a copy of the "cipher letter," and the name of the boy to whom it was addressed. He feared that this letter was not really a

"copy" of the original, but one in which words had been transposed and thus made to seem what was not intended. Also, it appeared to him that there were insertions that he did not remember or recognise. He averred that there was never any boy with whom he had dealt who fell into "daily habits"—these words were pure invention. It is on record in the Archives that one person at least was sure that the "cipher" letter was not a correct copy of the true original.

Feeling was arising that after all Mr. Leadbeater had been "wronged," and that restitution should be made. In America that feeling had already found expression in electing new Sectional officers. About the end of 1907, and then fairly regularly, Mr. Leadbeater was answering questions in the American journal *The Theosophic Messenger*. Strong objection to this was raised by the opposing group. Dr. van Hook took a referendum, which showed 1245 in favour of their continuation and 285 against. The malcontents banded into various groups, and hoped to find enough support to form independent organisations.

Mr. Sinnett was at this time, March and April, engaged in a controversy with his friend Sir Oliver Lodge on the constitution of matter, and appealed to Mr. Leadbeater to use his clairvoyant powers to obtain further information. Sir Oliver was circulating privately a pamphlet on the constitution of Aether. In pursuing this enquiry Mr. Leadbeater found that if he

"unwound all successive spirillæ of the atom down to the very last, we get an enormous circle of the very finest conceivable dots or beads, all exactly alike. . . . Pushing the enquiry back to its utmost limits [he] . . . finds . . . atoms of all planes which one can reach, including the buddhic, are made of them, so that we must regard them as the fundamental units of which all material on every plane within reach is composed. These units are absolutely simple in construction and the curious thing is that though they are the basis of all matter, they are not themselves matter; they are not blocks, but bubbles in a perfect fluid, which fluid may be regarded as the Mulaprakriti¹ of our Solar System or possibly of our Universe. Each of these bubbles, which seem empty to the highest sight which we can bring to bear, must really be filled with the

¹ Root matter.

force of the Logos, and the strange thing is that it is of these fragments of force, so to speak, that the whole Universe is built. . . . It is a true creation, a veritable making of something out of nothing."¹

Mr. Leadbeater sent these observations to Mrs. Besant and asked her to verify them step by step, as he did not wish to mislead anybody. This she did, and after much careful checking and verification the results of the investigations were published in *Occult Chemistry*.

In the April *Theosophist*, Mrs. Besant noted the change in attitude of the official class in India towards The Theosophical Society, which had begun a couple of years previously, and the goodwill then generated had continued.

The Theosophical Society has come to be regarded as a peace-maker and making for good order and able to widen and improve social conditions and shape education on religious and moral lines. . . . The true reason for the changed feeling and the influence wielded is the presence of the Masters behind the Society, the use of it by those mighty lovers of India to safeguard the country during the crisis through which it is passing, a crisis brought about by Their infusion of life into Their Motherland."

On 16 May Mrs. Besant left Colombo, and on the 26th arrived in Fremantle, to begin a long tour in Australia, New Zealand and Tasmania. She gave to the work a greatly added impetus, and her subjects both to the public and to members covered the whole range of Theosophical thought and teaching. In Sydney, a Company was formed to give the Section a permanent Hall and Headquarters. Land was already bought and Mr. T. H. Martyn was pushing matters forward.

Upon her return Mrs. Besant went on to Benares where she formed, 1 October, the "Sons of India." She was anxious to ensure the "training of men and women into noble citizenship, and of building up the coming generation in true piety and patriotism," ready for the future. The pledge of the Order was twofold : 1. To promise to treat as Brothers Indians of every religion and every province ; 2. To make Service the dominant Ideal in life. There was a similar pledge

¹ See *Occult Chemistry*, published 1908, on Aether of Space, for a fuller description than this, which is taken from Mr. Leadbeater's Letter to Mrs. Besant, April, 1908.

for the Daughters of India. The Chief of the Order was Mrs. Besant, and the Editor of the magazine, *The Sons of India*, G. S. Arundale. An important Council was slowly formed. When the papers were put before the Viceroy, Lord Minto, he thought "the idea sound" and hoped for permanency of the principles on which it was based. Mrs. Besant immediately began to travel about forming Lodges of the Order and securing for it all over the country the support of British government officials and influential Indians. Further, she was urging upon parents, and teachers fuller observance of their duties, and giving to youth an inspiring ideal of the spiritual life of students. She was standing firmly against the anarchy which began to show itself in some political circles. All this was really the beginning, under "direction," of her later political work.

Mrs. Besant returned to Adyar, 5 November, to open Blavatsky and Olcott Gardens. On 14 December she welcomed Mr. J. R. Âria, a Parsî member from Bombay, who had come to relieve Mr. W. B. Fricke as Recording Secretary. Mr. Âria filled this post with great efficiency and devotion till he passed away in 1928.

The Convention Lectures were given by Miss Lilian Edger on "Gleanings from *Light on the Path*." On the 30th Mrs. Besant spoke on "The Opening Cycle," when she appealed to the members to labour with her "in the name of Theosophy, for the peace of nations and the enlightenment of the world."

During Convention the question of Mr. Leadbeater's reinstatement was dealt with. All through the year it had been a burning problem, and as the time of voting drew near opposition grew almost incredibly bitter and violent. Statements for and against were issued, masses of "evidence" accumulated, and it may be remarked here that though this and other "evidence" was pressed upon the police on future occasions, there never was in it anything of such a nature as would enable them to take action. Dr. van Hook was

inspired by an Elder Brother and H. P. B.—who had become indignant at the long continued injustice shown to Mr. Leadbeater, and at the attempt to drive Mrs. Besant from public view—to issue two statements in April and May, calling a halt to the vituperation of both leaders. This was answered in America by a yet more fierce attack expressed in a short-lived magazine called *The Theosophic Voice*; and in Britain by the issue to private members of the confidential report of the 1906 Advisory Board, and by other means to prejudice their votes. Despite all this the Northern Federation, England, sent from its meetings in Manchester, a telegram of “warmest greetings” to Mr. Leadbeater, and private members offered him support and welcome.

In September, Mrs. Besant issued “A Letter to The Theosophical Society” (commended by the General Council) in which she reviewed the situation. She refused all attempts to have a “re-trial” of the case. The General Council, in considering the proposal for Mr. Leadbeater’s reinstatement, reaffirmed the principle laid down in the Judge case, 1894, that no charge could be brought against a member regarding belief or non-belief in Masters, and remained neutral as to the authenticity or non-authenticity of any statement issued as from Them. It was left to the individual member to assert or deny the genuineness of such statements. In this case it was seen how violent feeling and controversy was over the actions and opinions of one member, which it was perfectly clear The Society could not control. The Council therefore reaffirmed by a vote of 23 out of 25, of which 13 were votes of the 14 Sections, the

Inviolable liberty of thought of every member of The Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within The Society, or in any way implicating in his opinion any member of The Society who does not assert his agreement therewith. That in pursuance of this affirmation of the individual responsibility for his own opinions, it declares there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in The Society which he has in the past served so well.

The voting for the reinstatement of Mr. Leadbeater was 21 out of 24 votes. He accepted the invitation to return.

Perhaps the greatest gain to The Society out of all this conflict was the conviction that it had strength to stand unbroken amid the shaking of conventions to their very foundations. From that conviction came a clearer understanding of the charity that characterises true Brotherhood.

Mrs. Besant announced at this Convention that she had constituted a "Theosophical Order of Service," in response to the wish of a number of members who desired to organise themselves for various lines of service actively to promote the First Object of The Society. Under this Order Leagues might be formed for any special purpose on which a group of members were agreed. The Chief officer was to be the President of The Theosophical Society, and the Central Council was to consist of F. T. S. only, but non-members could serve on local councils. There were already 34 Leagues enrolled under the Order and others were being formed. Ever since its Constitution the Order has done an immense amount of good work in a number of departments.¹ Mrs. Besant, writing in *The Theosophist*,² said that the inspiration of this new Order may be found in an article by a Master of the Wisdom in *Lucifer*, Jan., 1888, which was "as a trumpet call, summoning The Theosophical Society to take up its great rôle as the pioneer of the Religion of Humanity, which will be the Mother of a new civilisation, and to prepare to lay the foundations of that civilisation in a way worthy of future master builders." The Order aimed at making Theosophy practical, for she felt that "The Theosophical movement must go in front of the great Socialistic movement which is spreading over Europe."

The list of T. S. publications and magazines for this year was impressive. Many well known names appeared as

¹ See list of organisations promoted by members of The Society at the end of this book.

² March, 1908, p. 487.

authors, and translations and original works were listed in about sixteen languages. There were 19 English magazines, 4 French, 6 Spanish, 4 Dutch, 4 German, 2 Italian, 4 Hindi, 2 Gujerati, and 1 each in Bulgarian, Swedish, Finnish, Hungarian, Russian, and Sinhalese.

1909

During January the President visited ten or more South Indian Lodges, her main subjects for lectures being the application of Brotherhood to Social Life and the signs of a Closing and an Opening Age. Mr. Aria purchased and presented to her the plot of land, about 20 acres, at the corner where the Adyar river runs into the sea, and named it Besant Grove. She went to Bombay and Allahabâd, repeating the same themes, preparing men's minds for the great changes about to be inaugurated in the world.

At the end of March the Central Hindu College bought Mrs. Besant's house in Benares, Shânti Kunj. The proceeds of this sale she put into the purchase of Blavatsky Gardens, Adyar. Mr. George S. Arundale, who had been acting for a year as Vice-Principal at the College, was appointed Principal in place of Dr. Richardson, who was ill, and also disaffected. Miss Lilian Edger, whose fine services as a lecturer had been so much appreciated, elected to follow Babu Upendranath Basu, and assist him in the formation of an Independent Theosophical Society, of which little was heard. She rejoined The Society, but never again took so active a part in its work. The Indian Section elected Jehangir Sorabji as its General Secretary, and with firmness and devotion he restored peace.

Mr. Leadbeater, with Mr. van Manen, arrived in Adyar, 10 February. Mr. Leadbeater settled into the octagonal bungalow and was given charge of *The Theosophist* during Mrs. Besant's frequent absences, especially at this time when her work for India seemed to expand so greatly, with the

confidence of the Government behind her, and the people supporting her. Mr. Leadbeater began a series of "roof-talks" covering a very wide range of subjects, and giving explanations of the "occult" side of things. Many of these talks have been published in his books. He began also his comments on *The Voice of the Silence*, which are to be found in *Talks on the Path of Occultism*, combined with comments made by Mrs. Besant on the same book. He was also checking and preparing for publications some investigations previously made on the past lives of various people, as well as other investigations for inclusion in *Man : Whence, How and Whither*. To extend the range of his investigations, he chose as subject a small boy, J. Krishnamurti, then living with his father on the compound. To Mr. Leadbeater's surprise he found that the child had behind him a past of great importance, and he wrote to Mrs. Besant that surely the boy "is not here by accident." He began to take an interest in and teach him and his brother, Nityânanda.

With the coming of Mr. Leadbeater to Madras, there were echoes of the attacks made upon him. It was alleged that opponents were trying to bribe people to induce them to put adverse letters in one of the Madras papers. In Ceylon, where similar echoes of trouble were led by Dharmapâla, the Rev. Spurgeon Medhurst, who had long been a missionary in China, but whose Theosophic leanings had lost him his post, went to pull things together.

During April the Vasanta Press was opened by Mrs. Besant, and A. K. Sitarâma Shâstri was installed as Manager. In 1936, old age overtaking him, he yielded his place to Mr. Subbarayudu, his able assistant and colleague.

Mrs. Besant left India at the end of April and arrived in London, May. She realised that it was mainly in England, among the few, that opposition to Mr. Leadbeater remained so strong. When the small but clamorous group found that it was no longer listened to, Mr. Mead resigned his position

as editor of *The Theosophical Review*. Mr. Mead, supported by friends, formed an association for mystical research, entitled "The Guild of the Quest." He passed away in 1933. In March Mr. Sinnett also resigned from The Society, and rather arbitrarily changed the London Lodge into the Eleusinian Society. In Dublin, George Russell, (Æ) and others formed a Hermetic Society.

Mrs. Besant undertook a series of lectures in London, this time at the large Queen's Hall, holding 3000, which was so crowded that people were turned away. There had been hostile threats of disturbance and a certain stirring up of animosity in some newspapers, which she refused to answer. Her lectures were issued as a book with the title *The Changing World*, in which she described the deadlocks in Religion, Science, Art and Social Conditions, and gave the Theosophical Key to the unlocking of each. *The Christian Commonwealth*, then a journal with a large circulation, published full reports of these lectures.

The President went North, touring the larger towns and meeting with packed audiences. From 30th May to 1st June she attended and lectured at the happy European Congress at Budapest, when 250 delegates were present. She returned, via Brussels, to England, where she again went on tour, rebuilding The Society in Britain, forming new Lodges and filling old ones with fresh enthusiasm and capping all by a splendid Convention.

In early August Mrs. Besant went to America, lecturing at New York, and then at other towns on her way to Chicago. Her lectures were usually on The Coming Christ ; The Coming Race ; or Life Here and Hereafter. Upon her arrival in the United States, Mrs. Tingley at once opened a campaign of slander and tried to stir up the Press against her, circulating the odd notion that Mrs. Besant did not teach Theosophy. Mrs. Besant refused to answer these attacks, saying to reporters that she was there to work for Theosophy and had no time for slanders. So violent became the opposition that

one paper in San Francisco said Mrs. Tingley's pamphlets should be stopped as indecent. Despite threats, Mrs. Besant went on to San Diego, where she had a sympathetic reception—though Mrs. Tingley made every effort to prevent it. Wherever Mrs. Besant stayed in hotels these unpleasant pamphlets followed. They were issued under the name of J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society. In the Introduction, Dr. Kenneth Morris dared to argue that "teaching boys, under a pledge of secrecy, a private vice," . . . was the inner teaching, "a secret propaganda of vice," which Mrs. Besant and Mr. Leadbeater were to make "public as the world becomes prepared for it." Reflecting on her tour and on Mrs. Tingley's "tireless malignity" against The Theosophical Society, Mrs. Besant, while paying tribute to her force of character and business capacity, regretted that she had "broken into pieces the great organisation which Mr. Judge had build up by years of patient toil. . . ."¹

During this journey in the south-west, Mrs. Besant was on the lookout for the possible situation of the future Colony as envisaged in *Man*. She wondered whether North Texas or West Oklahoma or New Mexico would be suitable. She commissioned Mr. Warrington to look for a location and to start a centre. From time to time she encountered Mr. Jinarâjadâsa who was lecturing in the States, and with his gift of speech and his enthusiasm was building up new Lodges and revivifying others. In September, the Convention was held in Chicago, and despite some still active opposition there was the up-springing of new life. The President spoke on "The Signs of an Opening Age." In this address she referred to the leaders of those "end of the century movements" which have such a profound influence in the world, even though they seem at the time to be but struggling pioneer minorities against strongly entrenched conventionalities.

¹ *The Theosophist*, Nov. 1909, p. 170.

Continuing her tour the President went to Cleveland and Boston. In all she visited thirty-one Lodges. Arriving in Ireland in October, she lectured in Dublin and started two new Lodges. After a few meetings in London she then went on to the Continent, speaking on : The Work of The Theosophical Society ; The Return of the Christ ; The New Era ; The Coming Race. She visited several towns in Holland. Belgium, Switzerland, France and Italy, arousing great enthusiasm. She arrived in Adyar 27 November.

Mrs. Besant at once made contacts with the Government to discuss the social and educational development of India, and in December went to Calcutta to pursue this line of advance. At this time she very strictly disallowed any talk on politics from the Theosophical platform, as the political atmosphere was difficult and she did not wish to excite it in any way. At The Society's Anniversary, held in Benares, she gave two lectures : 1. Mysticism and Occultism, and 2. The Work of The Theosophical Society. Babu Bhagavân Dâs gave four Convention Lectures on "The Laws of Manu in relation to Theosophy," which were published as *The Laws of Manu or The Science of Social Organisation.*

Looking back over this year it will be seen how tremendous an energy it required to rebuild in so many countries, on three continents, the confidence in the mission of The Theosophical Society and stir willingness in thousands to devote themselves to that mission. In the December *Theosophist* Mrs. Besant, speaking of her own occult training, said she was told to work with her own Master to train for her far-off future as the Manu of the 6th Root Race. She began to develop that ability to handle men and affairs, indicative of deep insight and prophetic vision, and therefore of confidence in the future.

1910

At the beginning of 1910 the President felt that the storms were really over and that a fairer "cycle of the future

has opened." In *The Theosophist*, June to October, 1932, Mr. Jinarâjadâsa published extracts from letters which Mr. Leadbeater wrote at this time to Mrs. Besant concerning the progress and education of J. Krishnamurti and his brother J. Nityânanda. They were published, Mr. Jinarâjadâsa said, for the "information of those who trusted in Dr. Besant and Bishop Leadbeater and to a lesser extent in Bishop Arundale and myself, when we worked to prepare for the Coming. The past cannot be brushed aside as non-existent ; thousands in that past sacrificed at our call time, devotion and money for Krishnaji and for Krishnaji's later work." A careful perusal of these letters, 1909 to 1913, will show the care taken and training given to him by all who were concerned with the development of events as preparation for the Coming of a "World Teacher." The Great One known as the Lord Maitreya who, in the Occult Hierarchy has charge of the Religions of the world, watched, it was said, over this training and suggested many of its details for He wished "the body to get used to expressing Me. Remember his presence carries with it My Benediction and that of My greater Brother."¹

On 11 January the Initiation of Krishnamurti into the Great Brotherhood took place. It is usually explained that this Initiation is an act of entry by a human Soul or Ego, when the time is ripe, into a new stage of growth, concerned with the development of the Inner Self to acquire a knowledge of and gradually to undertake co-operation with wider and subtler reaches of natural Law. The ceremony which accompanies the act is conducted by the Elder Brethren Who, by virtue of Their own great attainments, are the Guardians of the Portals to these inner kingdoms. While being prepared for this ceremony, Krishnamurti was taught, by the Master K. H., the true laws of life and conduct which have been taught to such candidates through all ages. These simple yet profound teachings Krishnamurti wrote down or

¹ The Lord Gautama Buddha. See *The Theosophist*, Nov. 1932, p. 160.

dictated to Mr. Leadbeater. They were then issued in the small book called *At the Feet of the Master*, 1910, and were signed by Krishnamurti's "star" name, Alcyone. This "star" name meant only that when investigations into his previous lives were undertaken, he and the people with whom he was associated in those lives were given names of stars, to secure for them a certain amount of anonymity.

In March, Mrs. Besant was assigned guardianship of the boys by their father. He was a man of variable temperament and presently professed dissatisfaction with the situation and raised difficulties. But, as Mrs. Besant and Mr. Leadbeater were given charge by the Elder Brethren of the care, guidance and protection of the boys, she deemed it advisable to take them with her when she left for the north in September.

During the early part of the year, Mrs. Besant was deeply engaged in social and educational work for India. She explained everywhere The Value of The Theosophical Society to India ; The T.S. and World Evolution ; and The Necessity for Religious and Moral Education. She was keenly interested in securing a Government Charter for a Hindu University, and to that end interviewed authorities, and appealed for the necessary endowment fund. She was also making a campaign against Child Marriage, a subject that had occupied her attention for years, but in those days had to be approached cautiously, so as to build up public opinion without too much opposition. Since 1929 marriage before 14 for girls and 18 for boys is forbidden by law.

In April, Mrs. Besant was touring, despite the heat, in Gwalia, Alwar, Ranchi and other places to interest the rulers of States and the T.S. Lodges in her educational plans ; and to uphold the Hindu ideals of life, for youth, for women, for the world and for those who sought above all things a spiritual conception of life. From May to September she was mainly at Adyar, though she left occasionally to preside over Federation or District Conferences, to visit a Lodge, to stimulate

educational ideals, or to promote the Sons of India Order. During August and September Mrs. Besant and Mr. Leadbeater were much engaged in making a series of clairvoyant investigations into the past of this earth, of the moon, and of the two preceding evolutionary cycles, involving a study of the series of globes comprising them, usually called a "Chain." Their descriptions were taken down by the students present. Occasional help was given them "by the Elder Brethren in the way of broad outlines here and there and dates where necessary." These notes were prepared and included in 1913 in the book, *Man : Whence, How and Whither*.

On 25 September, Mrs. Besant left with her party for Benares, which she made her headquarters till the middle of November. Starting 15 October, she made a ten days tour which took her north to Jammu. Then back through Delhi and Cawnpur, where six thousand attended her lecture. Her subjects on this tour were mainly—The World's Spiritual Leaders ; World Evolution and its Leaders.

In November news was received of the passing of Countess Wachtmeister, who had served The Society so well in the earlier years. Mrs. Besant returned to Adyar in early December, to make ready for a memorable Convention. About 1200 members were present and were accommodated in the extended premises. The unusually large number of overseas delegates were able to use the two floors of Leadbeater Chambers, which were ready.¹ France, Scotland, Holland, England, the U. S. America, Australia, New Zealand, South Africa, Burma and Ceylon sent personal representatives. Among them were Mrs. Windust (Holland), Irving S. Cooper (U.S.A.), Mr. and Mrs. Alan Leo (England), Charles Blech (Gen. Sec., France) and D. Graham Pole (Gen. Sec., Scotland).

The Convention began with Mrs. Besant's lecture on "The Opening of a New Cycle." Mr. Arundale gave the

¹ The first large reinforced concrete building in India erected by a public body.

four Convention Lectures on "The Growth of National Consciousness in the Light of Theosophy."

Reviewing the year, the President pointed to the progress made. Scotland, Poland and Switzerland had organised National Societies. The U.S.A. showed extraordinary, and other countries steady advance. Sydney had acquired a new Headquarters. The membership stood at 20,356 active F.T.S. It had been a year of generous gifts. Besant Gardens had been purchased, chiefly by Alfred Ostermann; Damodar Gardens by A. Schwarz; Alsace Grove by the Blech family (France); the Bhojanashâla, for Indians, was the gift of B. Ranga Reddi, and Leadbeater Chambers was donated by Charles Harvey. Many books had been given for the Library. Theosophical propaganda throughout the world was flourishing: in Europe by Dr. Steiner; America by Mr. Jinarâjadâsa; India by K. Narainswami, T. Ramachandra Rao and Miss K. Browning. Educational activities expanded in India and Ceylon, directed by Theosophists.

1911

On 1 January the Convention ended with a lecture under the Banyan Tree by Mrs. Besant on "The White Lodge and Its Messengers." She closed with the invocation which became generally used in the Order of the Star in the East:

"O Master of the great White Lodge, Lord of the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace, which shall make the peoples to cease from their quarrellings; speak the Word of Brotherhood, which shall make the warring classes and castes to know themselves as one. Come with the might of Thy love, come in the splendour of Thy power, and save the world which is longing for Thy coming, Thou who art the Teacher alike of gods and men."

In 1910 Mr. Arundale had started among the boys of the Central Hindu College a private Order called, "The Order of the Rising Sun of India." It was intended to draw

together those of his scholars who believed in the near coming of a great Teacher, and he did not expect it to spread beyond the limits of the College. The Trustees did not approve of this activity. On 11 January 1911, the Order was made public, because Mrs. Besant found that many people "were ready for just such a Society." In July she changed the name to "Order of the Star in the East," and asked Krishnamurti to be its Head. Combined with this activity was a group of people devoted to Mrs. Besant and prepared to assist her in every way. By 1912 the Order was re-grouped with Krishnamurti, Mrs. Besant and Mr. Leadbeater and others as the inner group, using purple insignia, then a second group wearing golden-yellow shawls, and third, the general bulk of the members. The Order declared as its main Principles : 1. Expectation of the Coming of a Great Teacher ; 2. Special individual preparation and service done "in His Name." The Order started a magazine called the *Herald of the Star*, edited by Krishnamurti. It is not part of this *History* to relate the progress of this Order, which spread very rapidly. It will be met with from time to time as its activities interweave with those of The Society.

From 16 January to 10 February, the President, Mr. Leadbeater, and a party, went to Burma, visiting Rangoon, Moulmein, Meiktala, Maymyo, and Mandalay. Mrs. Besant's lectures aroused great interest. Her main subjects were : The Noble Eightfold Path ; The Value of Theosophy to Buddhism ; and What is Theosophy ? She then went north to Benares.

In May, Mrs. Besant left with Mr. Arundale and her wards for England. She arrived in London 5 May, and went almost immediately on an extended tour through English and Scottish towns, welcomed by crowded audiences however large the Halls, and lecturing mainly on subjects connected with the emergence of a World Religion and a World Teacher ; or on, The Masters and the Way to Them, and on The Occult Government of the World. Looking over the entries in her *Diary*, one cannot but be struck by the fact that

men and women who were leaders in the worlds of politics, religion, literature, social progress and science, sought her out and listened to her views, especially in private meetings of which no record came into newspapers or journals. Typical of this was a gathering at which A. J. Balfour took her in to dinner, and others present were Gerald Balfour and his wife, Lady Betty Balfour, Lady Lytton, wife of the late Viceroy of India, Lady Verena Churchill, Sir Oliver Lodge, Mr. (Sir) Edwin Lutyens, the Lady Emily Lutyens and the Rev. R. J. Campbell. After dinner Mrs. Besant addressed a large group on psychic problems. For her Queen's Hall lectures on Sundays during June and July, her subjects were of a prophetic nature, and dealt with impending physical changes which foreshadowed the coming of a World Teacher who would set in motion the growth of a World Religion; and that the note of the future must be Self-sacrifice or there would be World Revolution.

Mrs. Besant went to Paris, where, 15 June, she lectured at the ancient Sorbonne on "The Message of Giordano Bruno to the Modern World" to an audience of 4000, hundreds being turned away. Ministers, men of science, professors and priests received her lecture enthusiastically and, as she wrote, "the admission of a T. S. lecturer to that famous University was a sign of the changed position of The Society in France." The Press was friendly and complimentary, despite the anger of Roman Catholic and Anarchist parties at the Sorbonne being open to her.

She visited the bigger Lodges in England, and addressed other Societies, for she had a vivid interest in the growth of the womens' movements towards suffrage, and in anything which ameliorated pain or suffering in any kingdom of nature.

In July, Mr. Sinnett decided to rejoin The Society. Mrs. Besant offered him the position of Vice-President, which he gladly accepted. She cabled to Sir Subramania Iyer to ask if he were willing to resign to make this appointment possible, and he gallantly and instantly agreed to do so.

Mr. Sinnett disbanded the Eleusinian Society, and the London Lodge was reconstituted and, as formerly, was attached directly to Adyar. The General Council confirmed this appointment, and congratulations flowed in from all parts of the world to Mr. Sinnett.

The President was very anxious that there should be in London, the metropolis of the Empire, a worthy and dignified centre for The Theosophical Society. She gave a good deal of time to the selection of a site, choosing one in Tavistock Square, and the plans for which were made by Mr. (Sir) Edwin Lutyens. Mrs. Besant and Miss Bright purchased the land, and took the legal responsibility, with Mr. Digby Besant to represent his mother. The foundation stone was laid 3 September with Masonic honours. A large, handsome and commodious set of buildings was started, the funds for which were freely given or lent. The work went on steadily until the outbreak of war, and over £100,000 were expended on it. The Government presently commandeered it. After the war it was found impossible to raise the large sum necessary for the completion of the original plan according to the obligations with the Bedford Estate, or to meet the greatly enhanced cost of occupation. The Government rather forced the sale of the buildings to itself, for £35,000, and sold them to the British Medical Association, which has developed the major portion of the original plan.

The President arrived in Adyar 7 October, and then went to Benares with Mr. Arundale to consider the new schemes that had arisen in connection with the University. It had been her original plan that the Central Hindu College should blossom into a United India University, to include Hindus and Moslems. But, owing to religious rivalry, a movement had been started to establish a separate Moslem University, which came to pass at Aligarh. Pandit Madan M. Mâlaviya was formulating a scheme for a Hindu University at Benares, the idea of which had become very popular. After careful consultation with various authorities, Mrs. Besant gave

her assent to the new scheme, and to the inclusion of the Central Hindu College as part of the proposed University. She withdrew her own petition for a Royal Charter, joined in the petition for another on the new lines, and went with others on a deputation to the Education Minister to obtain his consent, and interviewed many Rulers of Indian States to secure their support. The Hindu University duly received its Charter, and became established under the direction of Pandit Mâlaviya as first Chancellor; but Theosophists were not made welcome, and he declared that Theosophy would have no part in the Hindu University.

The Annual Convention was held at Benares, when many overseas delegates were present. Mrs. Besant gave the Convention lectures on "The Ideals of Theosophy." On 28 December occurred a profoundly moving experience in the presence and through the person of Krishnamurti, which marked a turning point in the history of the Order of the Star in the East.

From the middle of July till the end of September, Mr. Leadbeater, accompanied by Mr. J. van Manen, visited the principal towns in Java, holding many meetings and answering innumerable questions. Mr. Jinarâjadâsa had been on an extensive tour in Canada, building up new Lodges, Mrs. Marie Russak and Mr. L. W. Rogers had toured through the United States.

There were now 19 Sections and 867 active Lodges throughout the world. The latest Section to be added was the Belgian, with the famous painter, Jean Delville, as General Secretary. Many Sections were planning for, or had already acquired their own Section Headquarters. In every direction there were "new developments that promise well for the future."

1912

While indeed the current of Theosophical life and interest had for a time run on the whole strongly and

smoothly, yet the storm over the guardianship and education of the Head of the Order of the Star in the East, Krishnamurti, and his brother, Nityânanda, was ready to burst.

In March 1910, Mr. Narayaniah, the father of the boys, had been persuaded that because of the earlier charges against Mr. Leadbeater, he should not have daily supervision of them. But, seeing how great were the advantages offered to them, he signed a statement before witnesses that he had no objection to his boys being taken to England to continue their education. Mrs. Besant left with them, 3 February, accompanied by Mr. Jinârâjadâsa, and they, with Mr. Leadbeater and Mr. Arundale, settled at Taormina, Sicily, for some months, where the training of all for quicker spiritual growth went on.

Mrs. Besant remained in England, attending meetings and lecturing often on "Why we believe in the Coming of a World Teacher," to Lodges, and on subjects dealing with intuitional and spiritual growth. On Sunday mornings during March she lectured at the Large Queen's Hall on : The Path of Initiation, and the Perfecting of Man ; the sub-titles were : The Man of the World, his first steps ; Seeking the Master ; The Christ Life ; The Christ Triumphant and the Work of the Hierarchy. A writer in *The Vâhan*, February, pointed out that whereas in 1895 Mrs. Besant gave essentially the same subject, "The Outer Court," to an audience of about 200, now it was necessary to have a hall seating about 3000, and finding even this insufficient. Mrs. Besant addressed drawing-room meetings at the houses of Lady Plymouth, Miss M. H. Dodge, a great benefactor of The Society, and the Lady Emily Lutyens. She visited Edinburgh, and Glasgow, where there was a big public meeting with the Lord Provost in the chair. During March, she visited Holland, 18th to 23rd, speaking in five important cities. She returned to London, then went to Bath to preside at the Southern Federation, where her public lecture was on : Preparation for the Coming of the World Teacher.

In April, Mrs. Besant crossed again to the Continent, speaking at Paris and attending the Italian Convention at Turin, and then went on to Taormina to join the party, remaining there till 4 July, when she returned to London to preside over the Annual Convention of The Society in England and Wales, of which Mr. J. I. Wedgwood was now General Secretary, and who paid a tribute to the help Mrs. Marie Russak had given to the Section during the year. The Lotus Circle for children was working in many centres and leading, for older children, into the Golden Chain groups, (founded in the United States, 1899) and for Youth from thirteen upwards into the Round Table, founded in 1908 by G. Herbert Whyte, and all now under his direction. The numerous Leagues of Service ramified in many directions, carrying with them the spirit of Brotherhood.

On 2 and 3 August the President was in Harrogate to preside over the Northern Federation Conference, and made a few other visits to Lodges. In August she was, at times, in London where she was making useful contacts for her work in India, with political ideals and activities already looming ahead. She arrived in Bombay, 6 September, and went straight to Benares. Affairs connected with the Central Hindu College, also educational and social work, kept her there till late October, though she paid visits to a few other places : to Gaya to open a Theosophical Society Hall ; to Bankipur, Lucknow and Cawnpur to address members and the public, and advance the interests of the College, and to Allahabâd on University matters.

At this time a summon was served upon her to restore Krishnamurti and his brother to their father. They had been left in England to continue their education. With the exception of a brief visit to Benares, the President spent the remainder of the year in Madras, preparing for the Court Case and arranging and carrying through the Annual Convention.

In August the storm began by attacks in *The Hindu*, intending to prove that Krishnamurti had not written *At the Feet of the Master*.

Mrs. Besant encountered considerable difficulty in finding a lawyer whom she felt entirely suitable to conduct the case, so she decided to conduct it herself. She realised that it turned mainly on Mr. Leadbeater, whose enemies seemed anxious to draw him into the Courts to answer their charges.¹ She attributed the source of this attack to the enmity of Mrs. Tingley, who continuously flooded the world with unworthy literature against her and Mr. Leadbeater, giving gross misrepresentations of their teachings. While, said Mrs. Besant, Mr. Narayaniah's suit was a personal matter, the action taken by her "in defence of the Headquarters and The Theosophical Society, concerns the Society itself." In future she would, as President, defend its honour and good name in the Press and in the law courts against all attacks worth noticing. "I will no longer silently permit mud to be thrown on the Society, but will use such honourable means of defence as are available. . . . I have hitherto followed, as President, the practice I follow as teacher, bearing silently all slander and insult. . . . But I think it has been a mistake to show this forbearance in the office of President, and where the T. S., which is placed in my charge, is concerned, I shall henceforth play the part of the warrior who protects. If the T. S. disapproves of this policy it can very easily show its disapproval by instructing its General Council during the coming year not to propose my name for re-election in 1914."

There were now twenty-two Sections and all were working well, except the German. There Dr. Steiner had refused admission of individuals and Lodges which did not work in the methods he considered best for the German Section. In conjunction with the German Section Executive, he had unconstitutionally expelled from the National Society members

¹ See Appendix, p. 399.

belonging also to the Order of the Star in the East.¹ Such expulsion was invalid, as no member can be expelled for his opinions. For these reasons Mrs. Besant, as President, and at the request of the General Council, found she had no option but to cancel the Charter of the Section. She then revived it in favour of seventeen Lodges willing to work within the Constitution of The Theosophical Society, with Dr. Hübbe Schleiden as General Secretary.² Apart from this trouble in Germany and disapproval of her actions by some Indian members, "all else is marvellously prosperous."

America, under Mr. Warrington, was striding ahead ; and Mrs. Russak had lectured in many towns. Education in Java was greatly stimulated by Mr. D. van Hinloopen Labberton, the first General Secretary, and others. Private education was in the hands of the missionaries, but the Theosophists started non-sectarian schools, and promoted an Educational movement, much in the same way as had been done earlier in Ceylon. England, under the leadership of Mr. Wedgwood was making progress. France had built its splendid new Headquarters. Mrs. Ransom had undertaken a long tour in Australia. Several books had been published which found wide and ready sale: *Theosophy, A Study in Karma, Initiation, The Perfecting of Man*, by Mrs. Besant, and *The Textbook of Theosophy* by Mr. Leadbeater. Above all there had been the President's frequent assertion of the freedom of thought in The Society.

The Convention Lectures were on : Theosophy and The Theosophical Society. The President pointed out that Theosophy is the Science of the Eternal, that it is the open road to the Masters Who guide us on the road to Wisdom, that it is the Root of all Religions ; and that "The Theosophical Society exists for the sake of studying and spreading Theosophy." And further, that it is "An embassy from the

¹ See *Titteilungen*, Mar. 1913, no 1, part II.

² Dr. Steiner then formed the Anthroposophical Society, which has progressed along its own well-defined lines.

Masters of the Race . . . to the religions and nations of the World."

APPENDIX THE COURT CASE OF 1912-13

It is not relevant to this *History* to go fully into the Court Case between Mrs. Besant and Mr. G. Narayaniah for the restitution of guardianship of two of his boys, but a brief outline must be given since it touched so nearly on the lives and beliefs of many members of The Society.

Mr. Leadbeater believed that in J. Krishnamurti he had discovered a character of remarkable promise, and offered to educate him and his brother. Mrs. Besant also believed in the future of Krishnamurti and, with his father's consent, undertook guardianship of the boys, and the expense of their education. Narayaniah was much bothered and persecuted by his orthodox friends and relatives about this step, and changed his mind frequently. The old charges caused suspicions to be raised against Mr. Leadbeater as supervisor of the boys' training, and a certain incident, seen by Mrs. Besant's servant, caused another surge of attack upon him. Lakshman had seen Mr. Leadbeater and Krishnamurti in the bathroom, and to the Hindu mind it was a shocking, even a sinful offence to bathe naked, which Mr. Leadbeater was teaching Krishnamurti to do in the English fashion. That he had touched either of these boys in an indecent manner was, Mr. Leadbeater affirmed in Court, a most infamous lie.

The upshot of the case was that Mrs. Besant was directed to hand over the boys to their father before May 1913. The Judge expressed his "opinion" that he thought the views held by Mr. Leadbeater, "immoral, and such as to unfit him to be tutor of boys, and, taken in conjunction with his professed power to detect the approach of impure thoughts, rendered him a highly dangerous associate for children." This "opinion" has been very widely quoted

generally without any rider that it was not a judgment based on any evidence, but upon Mr. Leadbeater's own opinions on sex problems.

The decision to restore the boys to their father was promptly appealed against by Mrs. Besant, and was taken by her first to the High Court in Madras and then to the Privy Council in England. Here quite another view was taken of the whole case, one singularly and calmly free from emotional elements. The Council viewed it only in the interests of the boys and the expression of their own wishes. The Privy Council declared, 5 May, that the Orders made in the lower Courts could not stand, and considered that the suit had been entirely misconceived. Seeing that the father had permitted large sums to be spent on the boys' behalf to secure their education and future interests, and as they asserted they had no wish to return to India and thus jeopardise that education, the Council advised that the suit should be dismissed both in England and India. This without prejudice to any application the father might think fit to make in England (where the boys now resided) for restoration touching the guardianship, custody and maintenance of his children.

THEOSOPHY APPLIED

"In the realm of intellect, diversities enrich ; in the realm of Spirit only can unity reign without stagnation. . . .

Many lives are behind us in which we have lived and worked ; many lives are before us in which we must live and work side by side. Let love's golden bonds unite what karma's iron chain has drawn together, and let us work in unity who know that the Self is one."

—ANNIE BESANT

1913

THE President was occupied with the High Court Case, the preparation of documents and in discussions with witnesses—which necessitated much travelling. She gave a series of lectures in Victoria Hall, Madras, on "The Higher Self and the Spiritual Life." The Hall proved too small for the crowds, so a great circus tent was hired and was in turn completely packed.

On 15 April the judgment in the Court Case was made, but as, a few days later, the same Judge was prevailed upon to introduce into the decree an additional clause appointing the father guardian of the minors, Mrs. Besant immediately appealed against it. Both the Police Court and the High Court refused to redress her personally, declaring, against all evidence, that she had approved the advice given by Mr. Leadbeater in the earlier years. But this the world refused to believe, realising that great injustice had thus been done to her. Mr. Besant wrote to Mr. Leadbeater, ". . . it does hurt me to be identified with the thing I abhor, and which I look upon as dangerous."¹

¹ 9 May, 1913.

Though the Central Hindu College, "the fruit of all the years of labour and self-sacrifice," had been willingly surrendered to the Hindu University, and was essential to its success, some of the University authorities now entertained fears about the association of the University with Mrs. Besant. This was the climax to the antagonism led by Bhagavân Das and others, who had in 1912 poured out accusations against her in the Indian Section Magazine. He went far along the same lines as did Dr. Steiner, when he suggested that members of the E. S. should be excluded from all offices in The Society and in the Lodges. Some newspapers, led by Mrs. Besant's opponents, diligently assailed her. So bitter grew this opposition that Mrs. Besant offered to resign as President of the Board of Trustees; but friends persuaded her to remain until the Hindu University took over the College. The antagonism generated by Mr. Arundale's attachment to Krishnamurti, and his efforts to build up a group of young men to help him when the time came for his public work, was so great that he resigned his Principalship, and many of his Staff resigned also. Miss Arundale resigned from the College Girls' School. Mrs. Besant then took measures to establish a Theosophical Educational Trust, to pursue the ideal in education which had proved so successful in the Central Hindu College. The Trust was to establish Schools and Colleges open to students of every faith, "without distinction of race or creed," and in which religious instruction should be an integral part of education. Well-known members of The Society became members of the Trust, to which Mr. Ernest Wood was made Secretary. Four Boys' and three Girls' Schools were at once organised, and zealously promoted by Theosophists. These ideals in education found an echo in England. At the Section Convention, July, presided over by Mrs. Besant, the need for education along Theosophical lines was brought forward by Miss Hope Rea, who had heard an address by Mr. Arundale on "Education as Service" at the Convention, Adyar, 1912. Mr. Arundale

said that young people needed a broad tolerant spirit not sufficiently seen in the rulers of that time. He added that "in India education went hand in hand with Theosophy."¹

Mrs. Besant had left for England, 17 May, and she lectured at Queen's Hall on "The Restoration of the Mysteries." Whenever occasion offered, the President recommended members to draw in Youth and to feel and sympathise with their hopes and encourage their aspirations. She also drew attention to the two lines of opinion in The Society : 1. That it is an Association in which people engage in a common study and in mutual help by the light they may throw upon the subjects discussed ; 2. That it is a distinct effort on the part of the Occult Hierarchy to influence the world in a definite way, the expression of a spiritual purpose, and in this way differing very largely from other Societies.

On 10 June a reception in honour of Mrs. Besant, almost entirely for non-members, was held at the Great Central Hall by Viscountess Churchill and the Lady Emily Lutyens. Between four and five hundred people, many of them distinguished, responded to the invitation, and to them Mrs. Besant spoke on Theosophy in India, replying to *The Times* article of a few weeks earlier, criticising her.²

Mrs. Besant presided over the Congress of European Sections held at Stockholm, 14 July, under the direction of Mr. Arvid Knös, General Secretary, where all the European General Secretaries were present, and all alike demonstrated with enthusiasm the solidarity of The Society in Europe. It was decided to hold a World Congress in Paris in 1915, and "to invite all Theosophical organisations to take part" in it. Mrs. Besant's first lecture at the Congress was on "The Conditions of Intellectual and Spiritual Growth ;" and she gave also a series of three addresses on : 1. Saviours of the World or World Teachers ; 2. The Christ in History ; 3. the Christ

¹ *The Vahan*, August, 1913, p. 6.

² *The Vahan*, July, 1913, p. 267.

in Man. An Address was presented to her thanking her for her efforts "to defend the Society from the attacks of its enemies."

The President returned to Adyar, where she remained for the rest of the year—with the exception of occasional short visits to towns in S. India, and to preside at a Federation or other meeting. She was engaged with the Court Case. As before in the history of The Society, the missionaries took the opportunity provided by these troubles to issue their own verdict upon Mrs. Besant and upon The Society. Their antagonism led them into misunderstandings which were voiced by the Rev. E. W. Thompson, and endorsed by the Bishop of Madras (Anglican). At a Madras Missionary Conference, representatives of six different Missions alleged that :

1. Mrs. Besant's Theosophy was calculated to encourage "a blind belief in her immaculate and transcendent wisdom ;"
2. That when Mrs. Besant's Theosophy became identified with the Krishnamurti cult, "it lost any claim to be considered as a universal harmony of religions" ; also, the lawsuits were surveyed, and anything detrimental to Mrs. Besant or Mr. Leadbeater was emphasised. This paper was published as a pamphlet, in November. Mrs. Besant answered it in the *Madras Standard* in a letter to the Bishop of Madras, reproaching him for trying to fasten on to her advice she had "always repudiated," while ignoring her teachings on Theosophy for twenty-four years. She challenged him to make good his statements in a public debate on : "The relative morality of Church Christianity and Mrs. Besant's Theosophy." She recalled that missionaries had libelled her ever since she set foot in India ; that they insulted her on every possible occasion, and hated her for strengthening the young in their own faith. The Bishop neither withdrew the slander, nor accepted the challenge to debate. Mrs. Besant therefore decided to give three lectures in Madras under the title of "Theosophy and the Bishop of Madras." Mr. Johan van Manen, Assistant

Director of the Adyar Library, wrote a pamphlet in which he said that if he wrote "sharply and strongly against the Bishop of Madras and the seven missionaries who wrote and signed the pamphlet . . . it is not against their persons, but against their un-Christian conduct." He analysed their statements and showed how erroneous they were, and how entirely not only Theosophy but Mrs. Besant's exposition of it had been misrepresented by this group of persons.¹

In October, under "direction," Mrs. Besant, though beset on every side, re-entered the political field. To the criticisms of friends, she replied she had left this field, "because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into which I entered when I became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the age-long evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance. In the old Pygathorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence, and nothing was lost of the gold they contained : that remained."²

Mrs. Besant expressed the joy with which she now took the opportunity "to let my tongue speak freely that which had been burning in my heart, and to which all led up—the

¹ See *Mrs. Besant's Theosophy, According to the Bishop of Madras*. By John van Manen, 1914.

² *The Theosophist*, Oct. 1915, pp. 6-7.

Freedom of the Motherland, and the dignity of an Eastern Nation self-ruled." In pursuance of this task Mrs. Besant decided to start a weekly paper.

Since January 1911 she had endured much persecution, but now felt she would again vigorously take up her public work. She gave a course of lectures in Madras, October, on some of the burning social questions of the day. These lectures were published under the title, *Wake up, India*, and had a most stirring effect upon the whole country. They were given at the request and "under the guidance of the Rishi Agastya, whom we call the Regent of India. . . ."¹

At Benares, in her Presidential Address, the President said that The Society had come through the storms unshaken and untroubled, its future, its stability secure. She mentioned workers in the field—among them the veteran Mrs. Cooper-Oakley in Budapest, Mr. Ransom sent back to England from Adyar by her to become the first "national lecturer,"² and where Miss Clara Codd was also at work. K. Narayana-swamy Iyer was still vigorously carrying on in N. India, and the saintly T. Ramachandra Rao in the South. A large number of residents at Adyar, both Indian and overseas, sent the work ahead "well and harmoniously." Mr. Lead-beater had remained at Adyar throughout the year, engaged in literary and other work, and relieving Mrs. Besant in every possible way from the strain of great burdens. There had been, amidst storms and stress, "the most remarkable quickening of progress in India that our movement has ever known." Even though she admitted that it had been "the most painful year of my life, one of practically unbroken suffering . . ."³ yet from it all solidarity emerged; 1071 new members

¹ *The Theosophist*, January, 1929, p. 341.

² The titles of "National Lecturer" and "International Lecturer" came into use, but in 1937 Dr. Arundale abolished them lest such lecturers should come to be regarded as "official representatives."

³ *Ibid.*, October, 1913, p. 1.

had joined The Society, and it seemed stronger than ever.

The President's Convention lectures were on Indian Social Reform : 1. The Past of the Caste System ; 2. The Present of the Caste System ; 3. The Place of Theosophy in India ; 4. United India. Sir Subramania Iyer moved and Khân Bahâdur N. D. Khandâlavala seconded a vote of complete trust and confidence in the President. All hands but one went up and tremendous cheering followed.

1914

Mrs. Besant felt assured that a small group of people in Madras, using *The Hindu* as their organ, had tried to drive her out of the public work in India to which she had devoted her life since 1893. Characteristically, this conviction led her to the intensification of that work. In order to give public expression to her activities, she was urged to start a daily newspaper, but as this was not financially possible for the moment, she issued, beginning 2 January, a weekly called *The Commonweal*, to serve the common good, with the motto "For God, Crown and Country." It stood for Religious and Political Reform, the latter to deal with the building-up of a complete Self-Government from village councils upwards to a National Parliament. Also, to draw Great Britain and India nearer to each other through better understanding.¹

She said : " The programme was given to me at Shamballa, whither I was called, and has guided me ever since. Among its phrases are : "Claim India's place among the Nations." "Be firm but not provocative." "The end will be a great triumph, take care it is not stained by excess." "Liberty for India, but within the British Federation, was the goal for which I was to work . . . Dominion Status . . . gives exactly what is wished—Independence within India,

¹ *The Commonweal*, 9 January, 1914, p. 22.

with an equal and friendly link with Britain through the Crown.”¹

On 20, 23, and 27 January Mrs. Besant answered the Bishop of Madras in three public lectures : 1. Theosophy and Christianity ; 2. Theosophy and Morality ; 3. Occultism in the Great Religions. She realised that with the cessation of the attacks to which she had been subjected, she would be freer to carry out more propaganda for members and to spread the ideas of Theosophy. She visited Bangalore, 4 April, to preside over a Theosophical Federation and gave two lectures on : Theosophy and Religion ; and Theosophy and Science. In Tanjore, 10-12 April, at a similar Conference, she spoke on Theosophy and Caste. She visited a few other towns as well and in each place combined The Society's work with attention to some pressing educational or social Reform—for men, women, students, children, or the promotion of political freedom. As she said at Tanjore, “A germ of United India is sown whenever the three chief District Conferences—Theosophical or United Religious and Educational, the Social and the Political meet . . . and . . . mingle with each other.”²

On 18 April Mrs. Besant left for London. At the White Lotus Day meeting, 8 May, she paid tribute to that devoted pupil of H. P. B., Mrs. Cooper-Oakley, who had passed over, 3 March, at Budapest. Her membership dated back to 1884. On 2 May Mrs. Besant was given a reception by members at Chelsea Town Hall. In the course of her address she said :

“All great things come by struggling, all power comes by effort, and it is our privilege that we are standing in the forefront of a movement, larger far than The Theosophical

¹ *The Theosophist*, January, 1929, p. 341. Shamballa is the name given to the chief centre of Occult influence for the world, the place where the Head of the Occult Hierachy manifests Himself on special occasions, and to which He summons His agents when it is necessary to instruct them on action to be taken.

² *The Commonweal*, April, 1914, p. 315.

Society, which is revolutionising today the whole of modern thought."¹

Many requests were made that Mrs. Besant would, in the forthcoming election, allow herself to be elected for life. This she refused to do. She considered it to be wiser that The Society should be free to express its wishes periodically. From 18-24 May Mrs. Besant attended a Conference in Paris for members only—who came from all parts of France, as well as from other countries. Her addresses were : Some Difficulties encountered in Occult Research ; and Individualisation and the Origin of Karma. Both before and after her visit to Paris, Mrs. Besant was much engaged in meeting men and women of experience in the political field, with whom she discussed questions affecting India. She gave a series of lectures in Queen's Hall in May and June on Mysticism : 1. The Meaning and Method of Mysticism ; 2. The God Idea ; 3. The Christ Idea ; 4. The Man Idea ; 5. Interpretations.

The President visited both Glasgow and Edinburgh, and gave addresses on Theosophy. She left for India, arriving in Bombay 10 July, where she was given a great public welcome.

By 5 July the results of the Presidential Election were declared, showing an overwhelming majority for Mrs. Besant for a further period of seven years—16,983 for 238 against, 3,970 did not vote, 63 invalid. Total voting strength 21,254. On 14 July Mrs. Besant bought the *Madras Standard* and registered herself as the proprietor, and on 1 August changed its name to *New India*. By the end of the year the circulation had risen from one to over ten thousand. Its popularity was due to the fact that in its pages she fearlessly gave expression to her own and to her contributors' opinions, and freely criticised the British Government with an openness to which it was not accustomed. Having organised the newspaper, she visited towns both in the South and the North,

¹ *The Vâhan*, June, 1914, p. 224.

speaking often of the Coming of a World Teacher. But the supervision and editing of the newspapers kept her very much in Madras.

Mrs. Besant decided to exclude her social and political views from the pages of *The Theosophist*, lest they hurt the susceptibilities of some readers ; others protested against being thus deprived of her leading in these matters.¹ For these subjects she used *The Commonweal* and *New India*.

The Great War had broken out on 4 August, and to that colossal struggle the world began to give its attention, little dreaming that it was to last for four years, and would dislocate all familiar ways and leave the world with a new set of circumstances to which to adjust itself. Mrs. Besant threw in the weight of her opinion on the side of the Allies. She declared afterwards that she knew that the Allies would win, so did not need to throw herself into that problem, but took advantage of the conditions created to press forward for the political emancipation of India while idealism ran high, and India was giving of her utmost in the struggle. So far as the war itself was concerned, she called upon "all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny." There were objections to these views, and the alienation of some, but she held firmly to them.

In order to have some place free for the expression of opinion, Mrs. Besant built the Gokhale Hall in Madras, and placed it under Indian management. As she was absent in Europe, the foundation stone was laid by Mr. Jinarâjadâsa. When, in 1925, a memorial tablet was unveiled, it was inscribed : "The Young Men's Indian Association. This building is the Gift of Mrs. Annie Besant, D. L., for the advancement of all that is best in Indian Youth. The Association has placed this tablet in grateful recognition, both of the gift and the services to the Motherland of an Indian Patriot who will

¹ *The Theosophist*, December, 1914, p. 193.

ever be held in devoted remembrance wherever India's name is honoured."

Mrs. Besant in her Presidential Address said that this year had been one of "unexampled peace and harmony"—so far as The Society was concerned. As to the great struggle in progress, she hoped that when it was over the influence of The Society would draw the various nations together again. From the Reports of General Secretaries the effects of the war were clear. It had completely stopped all work for the moment in some countries, as in Belgium. France reported that all Theosophical work was suspended, and their Headquarters turned into a home for refugees; English members felt that the war deepened interest in spiritual things, and thus put upon their shoulders the great responsibility of meeting the need. Countries outside the war zone were carrying on much as usual; and lecturers had given much time and attention to India, America, England and Australia.

Mr. Leadbeater was invited to tour Burma, Java, Australia and New Zealand. In Burma he visited six towns and gave 27 lectures; in Java he toured in seven places and gave many meetings. Here, as elsewhere, he was noted for the patience with which he answered questions. He spoke usually on Theosophy, and often on "The Life after Death," of which he claimed to have so much first-hand experience. He was greatly liked by children and young people, so addressed many groups of the Golden Chain and Lotus Circle.

In Australia, Mr. Leadbeater spent six months touring all but W. Australia, and found great response to his work. It was the same in New Zealand while he was there from 1 July till the end of August; also in Tasmania which he visited in August. So great was the stimulus of his work that upon urgent request the President gave him permission to remain in Australia, which became his home for many years. He frequently expressed his liking for these young nations, and desired to help and serve them. He saw in

them the beginnings of the new sixth Sub-Race, as well as in America, and noted the amazing difference between the old and the young.

At Adyar, Mr. Jinarâjadâsa gave the Annual Convention lectures on Theosophy and Modern Thought, which were "among the best series ever delivered from our platform." The four lectures were: 1. Theosophy and the Problem of Heredity; 2. History in the Light of Reincarnation; 3. The Basis of Art Expression; 4. The Search for Reality.

The General Council resolved to move this International Convention, from time to time, to other towns in India besides Madras and Benares.

1915

From the Indian newspapers of this year, including *New India*, may be gained the fullest idea of the part Mrs. Besant was playing in India's unfolding life. The National Congress Convention of December 1914, though improving in size, was still far from being as strong as those previous to 1907, when the Moderates and Extremists split at Surat. Some even thought it was better to drop the Congress altogether, and to have a more compact body of workers. Mrs. Besant concerned herself with drawing all parties together again, and with inducing the Muslims to add their strength to a united demand to the British Government for Home Rule.

Early in February she instituted a Madras Parliament with herself as Premier, "to promote the civic Education of the citizens of Madras. . ."

It was certain that the war was likely to be prolonged. No one could forecast the end nor the possible relative positions of the nations when it should at last be over. Mrs. Besant recalled how H. P. B. had written in 1889 that "the early years of the next century would see many of the accounts of the Nations made up. . . . For one very clear result of the . . . war is to bring Asia into new

relations with Europe, and to establish her in her old place of power in shaping the world's destinies. . ."¹ Since India had sprung forward to answer the cry for help "from the little northern Island that had taught her the great lesson of Liberty";—since Britain called on India for help and treated her as an equal, then "never again can she in fairness and in honour, treat the Indian Nation as a subject race." She noted the changes that had been wrought in India and made the thoughtful feel the need to press on more rapidly religious, educational, social and political reforms. She recounted the effective part The Theosophical Society had played, through the labours of its members, in arousing and inspiring Indian nationality. Holding these views Mrs. Besant took action accordingly, and with immense effectiveness conducted her campaigns for India's development along Theosophical, educational and political lines. She was enthusiastically elected to preside over the United Provinces political Conference, 2-4 April, where her presidentship ensured its "unqualified success."²

The Rev. E. W. Thompson, of the Wesleyan Mission, protested strongly in a pamphlet called "Esoteric Theosophy and Public Education," against the affiliation to the Madras University of a College at Madanapalle. He held that at the back of any College managed by "Esoteric Theosophists," there lurked a system and a method which the consensus of opinion of intelligent men adjudges to be "a delusion and a sham." It was replied that the adherents of most religions hold the opinions of others as a delusion and a sham, and are therefore open to the same objections.

To those who objected to her political activities while at the same time occupying the position of President of The Theosophical Society, she wrote : "It is sometimes pretended that Theosophy has nothing to do with politics, and that in taking part in Indian politics, I have entered on a new line. The fact

¹ *The Theosophist*, Feb. 1915, p. 475.

² *The Leader*, 7 February, 1915.

is conveniently ignored that, while labouring chiefly in religious propaganda and educational work, I used the light of Theosophy to illuminate political questions where great principles were involved, just as they are involved now. The question of Home Rule for India is no question of party politics ; it is a question of principle, of the liberation of a people from autocratic rule." Mrs. Besant had, fifteen years previously, raised the same questions, and while Colonel Olcott was President he " never dreamed of objecting to my plain speech."¹

Two sets of opinions had been strongly expressed on the nature of Theosophical work : 1. That the Divine Wisdom consists in teaching a certain body of doctrines, and application of such doctrines was of doubtful desirability ; 2. That the Divine Wisdom is for the world's helping and might pursue many lines according to the needs of the time. The Society, being international, could only suggest great principles and leave the members to apply them for themselves. It pronounced no opinion as to how the principles of Brotherhood should be applied.

Mrs. Besant had herself encouraged this latter, which she considered the wider view ; and while organising many activities had taken care that they should not compromise " the neutrality of The Theosophical Society, while members should remain perfectly free to work in any of them." But both lines of thought had their place " and it is eminently desirable that both should be present in The Society . . . they are complementary, not hostile."² In Calcutta, 5 October, she spoke on " Why India should have Home Rule." Many were hostile and some thought her plans inopportune, but at this great meeting she rose to speak amid deafening cheers. She wrote in *New India*, 18 October, that she preferred the words Home Rule rather than Svaraj (self-rule) or Self-Government, because Home Rule connoted control over a " National Household."

¹ *New India*, 21 April, 1915.

² *The Theosophist*, Jan., 1915, pp. 290-3.

During this year Mrs. Besant presided over Theosophical Conferences at Cuddapah, February ; Kolhapur, May ; Mozaffarpore, October ; and Gwalior, December. In each place she gave a lecture on : The Value of Theosophy to India. Other activities which she upheld necessitated that she should move rapidly about the country vivifying them by her presence. Through the pages of her *Diary* pass great names in the unfolding of India's destiny, each and all of whom have made history in India.

Several important pronouncements concerning The Society were made by Mrs. Besant, since in some directions misunderstandings were arising :

1. Here and there tension was noticeable over the interests of The Society and of the Order of the Star in the East. In this connection she said : " The T. S. is a permanent organisation, whereas the Order of the Star in the East is a temporary one working to prepare the way for the coming of the Great Teacher, and necessarily ceasing that work when He comes amongst us."¹

2. In regard to disputes among members she said : " . . . I decline to give any advice at all on disputed T. S. matters, unless some great conflict of principle arises, as in the present War and then I give it publicly, . . . as President I have no right to advice on Sectional disputes, which should be settled by local workers. . . . A Section is autonomous, and autonomy would be a farce if a President should throw in his weight on one side or the other in a contested election."

3. She declared frankly her opinion on Neutrality in the War ; for this war was a decision as to whether evolution should receive a set back or the world go forward more rapidly. " To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side."

¹ *Ibid.*, May, 1915, p. 99.

Mr. Leadbeater spent this year in Australia, the major portion of the time in Sydney. He gave regular Sunday afternoon talks to the Lotus Circle, on a variety of Theosophical subjects, and in the evenings a public lecture on some aspect of Theosophy. On 12 June he was initiated into Co-Freemasonry, and at once took a deep interest in its ceremonial work and, passing rapidly into the higher degrees, greatly influenced the growth of the Order. In July and August he gave a series of talks on "Australia and New Zealand as the Home of a new Sub-Race." He saw there were children of a new type, specially in Queensland, not entirely of the American type, but closely resembling it, still a sub-race of the Âryan, but developing by aid of the next faculty, the intuition, by synthesis rather than by analysis. These lectures Mr. Leadbeater repeated in Melbourne and Adelaide in October. In these cities, as well as in Brisbane, in July, he gave himself unsparingly to the many activities of which he was virtual leader. He went to New Zealand, and at Auckland, 27 December, was given a big reception, and immediately launched upon a round of meetings and lectures.

Mr. Arundale had been active in military work in London. In October he was unanimously elected General Secretary of The Society in England, Ireland and Wales, in place of Dr. L. Haden Guest, who was deeply immersed in war activities. Feeling that Reincarnation and Karma were the two doctrines most likely to help people to think out the problems of the war, this Section carried through a special campaign to bring them before the minds of the public. Many of the best known lecturers threw themselves into this project and went on tours throughout the country.

In October and November Mr. Jinarâjadâsa was in Burma, and presided over the Section Conference in Mandalay, 22 October. In his lectures, which attracted huge audiences, he stressed the practical application of Theosophy in the Home, in Business, and in the State. But it was his

address on "Theosophy and the higher Truths of Buddhism" which was most appreciated by the Burmese.

At the Annual Convention 25-29 December, held in Bombay so that Mrs. Besant might attend also the National Congress, the subject of her four Lectures was "Life's Deeper Problems": 1. Theosophy and God; 2. Theosophy and Man; 3. Theosophy and Right and Wrong; 4. Theosophy and Brotherhood.

The Congress gave a mandate to the All-India Congress Committee to prepare a scheme for the attainment of Self-Government. It was freely admitted that Mrs. Besant's influence and power were real; and while there was much disbelief in her idea of Self-Government, yet it was said, "When she wills a thing, it is done." The Home Rule League was separate from the Congress, and its object was to educate public opinion. To a meeting crowded to the utmost capacity and amid deafening cheers, Mrs. Besant said if the Congress did not take up this idea she would take it up herself. The League formed a Central Committee with Mrs. Besant as first Organising Secretary.

The Theosophical Educational Trust in India had greatly increased, due to the efficient organisation of Mr. Wood, and had 18 educational institutions under its management.

1916

Mrs. Besant was now popularising the Home Rule League and India's political unity. She travelled rapidly about the country presiding over both political and Theosophical Conferences. In February she was present at the laying, by the Viceroy, Lord Hardinge, of the foundation stone of the All-India Hindu University, to which she had contributed so much. She was the only woman elected to the University's Executive Body and Senate.

As some members raised objections to Mrs. Besant's views on war, she dealt with the question of Occultism and

War. She said there were two theories : 1. All that exists draws life from the One, and therefore includes all that is called Good and Evil ; 2. Sees over against Good the mighty power of Ahriman or Satan. Under the old Âryan ideal the weak were safe, only the strong enemy was struck. Righteous war was sometimes a regrettable necessity . . . Mrs. Besant thought that God is in War as in Peace, for by these, among many means, He evolves man towards perfection ; but just as " Brotherhood is the Keynote of The Theosophical Society, [so] Brotherhood is the Keynote of the coming civilisation." ¹

In May, Mrs. Besant visited many towns and spoke often on politics and also on " The Value of Theosophy to India." The country was stirring to her call ; for " with the split in the Congress healed, with the Hindus and Muslims hand-in-hand, we are one party marching on one path, to one goal . . ." ² When she returned to Madras notice was served upon her demanding security of Rs. 2,000 for *New India*—thus, she said indignantly, branding the paper as " seditious and dishonest."

Members had been writing to and calling at Headquarters seeking direction in political matters. To such enquiries the President replied : " The T.S. as a body has no right to declare itself on one side or another in any political, social, educational or doctrinal question." ³ The Government grew alarmed at the success of her campaign, and excluded her from the Bombay Presidency. As President of The Theosophical Society she promptly advised that " No Theosophical Lodges must pass any resolution with regard to my exclusion from the Bombay Presidency, nor in support of me in my political difficulties with the Government. The Theosophical Society has no politics . . . Any such resolution passed by a Lodge is unconstitutional and wholly against my wishes." ⁴

¹ *The Theosophist*, April and May, 1916.

² *The Commonweal*, Jan. 1916, p. 2.

³ *The Theosophist*, March, 1916, pp. 573-82.

⁴ *Ibid.*, pp. 578-82.

In October Mrs. Besant continued her challenging activities, therefore the security on *New India* was forfeited ; the Madras High Court rejected her application for the revision of this forfeiture, and also her application questioning the legality of the Press Act. She was forbidden to " enter, reside or remain " in Berar and the Central Provinces.¹ Other larger securities were demanded for the Besant Press, and the *New India* printing works.

Because of criticisms, Mrs. Besant called attention to the Articles of Association of The Theosophical Society, where, in sub-clause (d), it is said that one of the ways of upholding the Objects of The Society is " The doing of all such things as are conducive to the attainment of the above Objects or any of them . . . " She held that this sub-clause secured " to The Society as such, the right to do *collectively* all things incidental or conducive to the formation of a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour." She supposed she had been " chosen as President of The Society in order to bring it more to the front in physical plane activities . . . " She traced the various movements she had sanctioned as upholding the Objects : The Theosophical Order of Service, the Educational Trust, Social Reform, etc. " The Theosophical Society has been declared to be the Herald of the Coming Age, the seed of the Sixth Root Race, and the cradle of the sixth sub-race now being born into the world. It is claimed that it is the standard-bearer of the banner of the coming civilisation, the result of the world-wide Theosophical Movement, which is permeating all religions, all philanthropy and the whole world of thought." ² She urged the breaking through the crusts of all narrowness to the new Light.

In December the Annual Convention was held in Lucknow, where the National Congress was meeting, at which

¹ Original Order, 29 Oct. 1916.

² *The Theosophist*, Nov. 1916, pp. 127-40. " The Wider Outlook."

Mrs. Besant persuaded all parties, whether Hindu or Muslim, to unite in a concerted demand to the British Government for Home Rule. Her Convention Lectures were on The Duties of the Theosophist : 1. To Religion ; 2. To Society ; 3. To his Nation and Humanity. The other Convention speakers were Mr. Jinarâjadâsa and Mr. Arundale, who was very popular with the student population of India.

Speaking of Brotherhood in her Convention Address, Mrs. Besant said that the Founders of The Society, " the two servants of the Hierarchy that guides the evolution of humanity, were chosen to send through the world the message of Brotherhood, the sacred tie that, once realised, shall substitute the Reign of Love for the struggle of contesting hosts." ¹

Mr. Leadbeater had continued his tour in New Zealand during January and February. On his return to Sydney, 11 February, he started a series of public lectures on great religions, ancient and modern. In this year he entered the Liberal Catholic Church, was consecrated a Bishop by the Rt. Rev. J. I. Wedgwood, and made Regionary Bishop of Australia, 22 July. He intimated that an exalted member of the Occult Hierarchy had recommended that there were three ways in which the members of The Society should show how things should be done :

1. In Education ; to show what schools should be in the hands of those working selflessly for the children they love.
2. The Ideal Church ; with a purified ritual, to be in the hands of Theosophists.
3. Co-Freemasonry ; in which Theosophy should supply the ideal Freemasonry, and the universal inclusion of women.

Two other suggestions were : a. A Medical College, in which no vivisection would be allowed, no alcohol and no tobacco ; b. To experiment with simple Theosophical Communities.

With these activities, it was thought, Theosophists might usefully concern themselves, adding them to the intellectual

¹ *General Report*, 1916, p. 3.

headway being made everywhere.¹ Mrs. Besant received the same instructions and sent them to Bishop Leadbeater, their letters crossing on the way.

Although the war was so great a preoccupation, yet it was driving people to seek solutions of its problems in idealism. Theosophists were active everywhere, for, as Mrs. Besant said in her Presidential Address, "The Theosophical Society is called to take its share in the mighty world-creation, to spread its ideals through the mental atmosphere, to work them out into physical forms for the new civilisation."²

In England, a Theosophical Fraternity in Education was formed, which included over 500 F.T.S. professionally engaged in teaching. This Fraternity, under the leadership of Mrs. Beatrice Ensor, afterwards developed into the New Fellowship in Education, which includes leading educationists throughout the world and holds international Conferences. Mr. and Mrs. Herbert Whyte drew together all the various movements for young people. In the United States The Society was incorporated. There the propaganda, under the direction of Mr. Rogers, was far in excess of that done in any previous year, and included the systematic distribution of literature. The Sydney Lodge occupied handsome new premises, where Mr. T. H. Martyn was the chief figure, with a strong group of workers around him. In Melbourne, Mr. Studd purchased a site for the Lodge in Collins Street for £15,000. In Netherlands Indies the Government recognised the value of The Society. The French Section had built its fine new Headquarters in Square Rapp. Mr. Jinarâjadâsa had taken tours in India, and had greatly assisted in Great Britain, where his chief subject was "The Relation of Man to God."

The Adyar Library was "in its Oriental section, as good as any in India, and in some departments of Oriental

¹ Summarised from Bishop Leadbeater's Letters to Mrs. Besant, 1916.

² *General Report*, p. 17.

literature, such as Upanishads, Âgamas, Orientalistic Magazines, it even excels all the rest. . . ."¹

1917

Leaving Benares, 2 January, Mrs. Besant visited Calcutta and five other towns on the way to Madras. In most she was taken in procession through the streets, and spoke either on Home Rule or on Theosophical Ideals. The Government began to consider her political activities as dangerous. On 2 February she was to preside at a lecture given by Mr. B. P. Wadia in Madras ; but the meeting was forbidden by the Governor, Lord Pentland, on the grounds that her attendance would be "prejudicial to the public safety."²

Mrs. Besant's time was fully occupied with Theosophical, Educational, Scout, Recruiting, Madras Parliament, Congress, Home Rule and other activities. The progress of the Theosophical Educational Trust was widely commented upon, the *Bombay Chronicle* writing that "the Trust attempts to adapt the ancient ideas to modern conditions . . ." From 6—9 April a Theosophical Conference was held at Adyar, over which Mrs. Besant presided. She spoke to a packed audience on "Work for the Coming." Mr. Arundale spoke on Education and formed a Theosophical Fraternity in Education on the lines of that organised in England. By April it seemed clear that Mrs. Besant would be interned because of her political agitation, also Mr. Arundale and Mr. Wadia. She got up a petition to the Governor, appealing to him to refrain from taking any measures to repress constitutional agitation to bestow Self-Government on India. The Governor in Council, 7 June, ordered that Mrs. Besant should not reside in the city of Madras or in the district of Chingleput, which includes Adyar. She was prohibited from taking part in any meeting, making any speech, or publishing anything, nor was she to

¹ *General Report*, p. 33.

² Original Order.

receive any communication not examined and passed by the Magistrate of the district.¹ In *New India*, 15 June, she published her protest that all her agitation was constitutional and there was no cause for the Government's repressive measures. Mr. Arundale and Mr. Wadia received similar Orders.

Mrs. Besant chose Ootacamund as her residence, and occupied The Society's bungalow, Gulistân. These internments aroused intense public indignation, not only in India, but throughout the world, and agitation to end them was strongly organised. Mr. H. Baillie Weaver, General Secretary of The Society in England, protested, at the request of his Executive Committee, to H. M. The King-Emperor, the Prime Minister, the Secretary of State for India, and to H. E. the Viceroy of India and the Governor of Madras, against that part of the Order which constituted an attack upon The Society. That is, by forbidding the sale or publication of any literature spoken or written by the intern-ees on any subject whatever previous to 1917. On 11 July, Mr. Austen Chamberlain, Secretary of State for India, said, with regard to a statement issued by Mrs. Besant, that "her communication was, I am informed, violently worded and emphasised the unity of The Theosophical Society with the political aims of other organisations . . ." The Executive Committee of The Theosophical Society sent a demand to the Rt. Hon. David Lloyd George, Prime Minister, that Mrs. Besant's letter to the Madras Government be published un mutilated. This demand was vigorously upheld by The Society in India and in England. On 3 July the Government informed Mrs. Besant that she was permitted to publish or re-publish purely theosophical or religious writings and speeches composed by her, provided they had been examined and passed by the Governor in Council or by some other duly appointed officer. Mrs. Besant replied that she was still unable to discriminate between her activities, nor would she implicitly admit that while her so-called religious works were

¹ Original Order, 7 June, 1917.

harmless, her educational, social and political writings justified the action of the Madras Government against herself and her colleagues. Finally, 10 August, Mrs. Besant's full statement was published. The part cited ran as follows :

" All I write is equally theosophical and religious, being directed to the evolution of the spiritual intelligence in man exerted in spiritual, intellectual, emotional and physical departments of human life ; they all form part of one great movement for human progress and liberty and order. . . The Theosophical Society cannot identify itself with any special creed, religious, social, or political, but it can and ought to stand for the sacred right of free speech for all opinions which do not incite to crime. . . . It has therefore allied itself in this struggle in *entente cordiale* with the National Congress, the Moslem League and the Home Rule Leagues in one solid body united in resistance to autocracy and in defence of the liberty of the people, and I as the President of The Theosophical Society will conclude no separate peace." Arundale and Wadia wrote in similar terms.

Mr. Baillie Weaver continued to bring all possible pressure to bear upon the British Government to have the internment order reversed, and found a more sympathetic response from Mr. E. S. Montagu, who had become Secretary of State for India. By the end of August the state of Mrs. Besant's health alarmed her friends. Agitation for her release had grown rapidly in volume in India, the women vigorously joining in. She was removed to Coimbatore. The Government of India, 5 September, was prepared to recommend the removal of restrictions placed upon the internees, provided it was satisfied they would refrain from " unconstitutional and violent methods of political agitation during the remainder of the war." They answered that their methods had never been unconstitutional.¹

¹ For a full account of these incidents see *The Vâhan*, August, September and October, 1917.

On 15 September all three were unconditionally released from internment. Mrs. Besant realised that her internment had caused the Home Rule movement to leap ahead, and had unified India in an astounding measure. Having been elected President of the National Congress gave her the satisfaction of knowing that India endorsed her campaign.

When she arrived in Madras she was tumultuously received, and carried in triumph all the way to Adyar. After a few days rest her vigour returned, and, 2 October, she left for a political tour in the north. In December Mr. E. S. Montagu arrived to investigate the possibilities for Reform. Mrs. Besant waited upon him and the Viceroy (Lord Chelmsford) in deputation.

The Theosophical Convention was held this year in Calcutta, as the National Congress, over which Mrs. Besant presided, was held there. She announced to the Congress that she was determined to keep up political propaganda throughout the coming year. The Theosophical Convention Lectures were given by Mr. Jinarâjadâsa, Mr. Arundale, Mr. Wadia and Mr. T. Sadashiva Iyer, the subject being "The Theosophical Outlook." Mrs. Besant said that individual liberty of thought and speech is essential alike to the growth of the individual and the progress of Society . . . "The Theosophical Society must be ready to suffer for it, be ready to struggle for . . . liberty of speech, freedom of debate, in matters religious, intellectual, moral, political . . . When The Theosophical Society fears to stand by Freedom, then shall it be cut down and left to wither away ; better a prison for the body than a dungeon for the mind."¹

In the United States a special activity was the formation of a Lotus Bureau to teach Theosophy to Children. In Australia, Bishop Leadbeater announced to the Sydney Lodge that H.P.B. had asked him to give them a message from her to the Convention in which she was reported to have said that the many lines of work chosen by the members would not have

¹ Presidential Address, *General Report*, 1917, p. 7.

been possible without her pioneering, that many times she had to shake and sift The Society to rid it of prejudices. Burma felt that its Theosophical work was distinctly to proclaim : 1. "the Dhamma of the Law, in a way to meet the modern English-educated Burman Buddhist ; and, 2. the existence of the Sangha—the Brotherhood of Adepts, and the Path that leads to Them." In Russia the Section was still active under Mme. Kamensky's direction. Mr. Jinarâjadâsa completed his *Ritual of the Mystic Star*—a form of ceremonial service intended for public use, which was approved by some of the Masters, and which had been given to him to do by Mrs. Besant. This ritual is gradually making its way and is in use by groups in several countries.

Dr. Arundale says it was in this year that Dr. Besant first asked him if he was willing to prepare to be, possibly, the next President of The Theosophical Society.

1918

In the "Watch-Tower" Notes in the January *Theosophist*, Mrs. Besant set The Society its future tasks : 1. To permeate the mental atmosphere with Theosophical ideas and teachings, that these thoughts might inspire and guide ; 2. Education was to be re-cast ; 3. Penology reformed ; 4. Labour to be raised from drudgery to creative joy ; 5. The submerged classes no longer to be the disinherited ; 6. No differing standard of morality for men and women.

She further said that the success of Mr. Montagu's visit was of vital importance, not only to India, but to The Theosophical Society, "for the position of our members is a very difficult one, and religious freedom is in serious danger in India . . . for without religious freedom life becomes intolerable. . . ." These "Watch-Tower" notes were cut out by the Government from copies posted overseas. Thus readers were unable to see her rebuttal and proofs denying the charge that she had been in league with Germany during

the war, and had been supplied with funds from that source.

At the S. India Convention, held in Adyar, 29 March to 1 April, Mrs. Besant spoke on "Theosophy and National Life." She presided also at other Federation Conferences.

When the terms of the Montagu-Chelmsford Reforms proposal were made known, Mrs. Besant was disappointed on the grounds that they ignored the Right of India to Liberty, and only considered how some fragmentary share of executive and legislative power could be doled out without altering British control.¹ She lectured far and wide on "Why India wants Home Rule;" for, she said, "Freedom is the birthright of every nation, Self-government is necessary to the self-respect and dignity of a people."

On 23 September, the President addressed the Bombay Lodge on "Life after Death," when she expressed the view, often afterwards much quoted, that by their sacrifices in the war the young men would return quickly to birth to lay the foundations of a nobler civilisation.

As Mr. Jinarâjadâsa had been unable to obtain a passport to leave India for Australia, he spent the year in India and travelled about among the Lodges, using his gifts of thought and speech to explain the Teaching of Theosophy : 1. as to God ; 2. as to Man.

Mr. Arundale concerned himself mainly with Educational matters, in addition to his active support and co-operation with Mrs. Besant in her political plans. Because of his "passionate sympathy for youth and his remarkable genius for organisation," he played a leading part in the development of The Society for the Promotion of National Education, which had been launched in Calcutta in the preceding December. This new University scheme was to be independent of Government. Its Vice-Chancellor was the celebrated poet Rabindranath Tagore, and the Pro-Chancellor Sir S. Subramaniya Iyer (formerly Vice-President of The

¹ *The Commonweal*, 12 July, 1918, p. 17.

Theosophical Society). The Governing Body was composed of the leading educationists of India. In July the first College was opened at Damodar Gardens, leased to it by The Theosophical Society.

In Australia, Mr. Martyn felt disturbed about the development of the Old (Liberal) Catholic Church. Bishop Leadbeater had been so closely associated with the work of The Society in Australia, that Martyn felt his vigorous promotion of the Church would lead to confusion of the two in the public mind. At the Convention, March, Martyn submitted three Resolutions : 1. That the Theosophical Society disclaims any official association with the Old Catholic Church, or any division of the Christian Church or with any other Religious organisation, and reasserts its firm adherence to the first Object of the Society . . . 2. That the activities of The Theosophical Society and the Old Catholic Church be at all times carefully distinguished from each other, and conducted in different premises ; 3. That all priestly titles in the Old Catholic Church be avoided in connection with Theosophical activities. Most speakers heartily endorsed the spirit of the Resolutions. Bishop Leadbeater emphasised that there was no official relation whatever between the two organisations, but in the minds of many there seemed to be a connection because the same great Masters were behind both.

In her Presidential Address at Convention, Mrs. Besant said it was the twelfth time she had from the Chair addressed "The Theosophical Society in every part of the world." She thought the six years ahead would see the turmoil and change which would usher in the new Era ; but first the old ruins had to be cleared away. The Society should supply many workers for this purpose, for there was much rough pioneer work to be done. Reports were imperfect, but there was much to show that the position of The Society had improved. India had been active and had subsidised vernacular journals in Hindi, Bengâli, Gujerâti, Marathi, Telugu, Canarese, Tamil and Malayâlam. Australia was spending £8,000 for its first

school under the Australian Theosophical Trust. This Section had greatly benefited by the lectures of Mr. L. W. Rogers and Bishop Irving S. Cooper from America, and Bishop Wedgwood from England. Owing to this intensive work, which aroused great public interest, the membership had rapidly increased. In the Netherlands East Indies the work went on with that depth and strength that has been peculiarly distinctive of the work there. A National Society was chartered in Egypt. Sweden, Norway, Denmark, Iceland and Finland, now all chartered, proposed a Federation for closer co-operation.

Mr. Alan Leo passed away. He had been the great modern pioneer in restoring dignity and spirituality to the ancient science of Astrology, through his deep study of Theosophy.

PROBLEMS OF NEUTRALITY

I Pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist, and to abstain from condemning others.

—H. P. BLAVATSKY, *Lucifer*, Dec., 1888.

The only man who is absolutely wrong in his methods is the one who does nothing.

—H. P. BLAVATSKY

1919

IN January and February Mrs. Besant toured India including Sind, where immense processions accompanied her in many towns. Unexpected problems arose when Mr. Gandhi advocated the "peaceful" breaking of laws, chosen for the purpose by a Committee, as a protest against certain Government ordinances. This action checked the strong onward rush of the Home Rule Movement. Some technical flaws were used to break up the solidarity of the All-India Home Rule League. The united front was never again achieved. Mrs. Besant and others immediately organised a National Home Rule League along her original lines, to lead the steadier sections of the people along constitutional ways.

Showing how strong the interest in education had become in The Society, it was proposed early this year to form an International Board for Theosophical Education, with a General Council consisting of General Secretaries, and an Executive Committee in each country to manage its own affairs. The President of The Theosophical Society was to

be the first Chairman of the Council. This scheme did not come into operation. It is noteworthy that this wide-spread interest in Education has been almost the only movement within The Society which has not at some time or other been strongly opposed.

When Mrs. Besant left India for England, Mr. Wadia went with her as one of the Home Rule League delegates. After five years' absence, Mrs. Besant was welcomed with great enthusiasm, and members came from the Continent, from Chile, Australia and America to greet her. She gave much of her time to the Indian Reform Bill, then on its slow way through Parliament.

Mrs. Besant presided over the Convention for England and Wales, when the chief discussion was on Mr. Arundale's views on Reconstruction. He thought it might be profitable to add to the First Object the words: "The members of which believe in the existence of Elder Brethren in the superhuman . . . just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." To substitute for the Second Object: "To spread a knowledge of the common origins of all great Religions and to popularise their common teachings." He thought the Third Object "had arrested materialism"; and that we might now introduce Theosophy "into the known, in addition to its undoubted duty of championing the unknown." He preferred to have "but one great Object for The Theosophical Society—an amended First Object proclaiming our belief in the existence of Elder Brethren as completing the circle of Universal Brotherhood, which we declare to be a fact in Nature, and which we seek to make increasingly patent through the agency of our Society."¹

The President reminded members that they could in practice carry out any scheme for a special purpose and make admission into a Lodge subject to such purpose, but they

¹ "Why not Reconstruction in The Theosophical Society?" *The Theosophist*, March, 1919, p. 519, *et seq.*

could not commit the whole Society, nor could they make obligatory a belief in the existence of the Masters. One practical problem needed legal consideration—in changing the Objects they might possibly lose all their property. In May, Mr. Baillie Weaver and M. Charles Blech conferred on the advisability of calling a general meeting of members in some neutral capital to consider how to resume as soon as possible Theosophical relations and propaganda on the Continent. When her advice was sought on this matter the President thought the time was not ripe for such action. She presided over Federation Conferences in Harrogate, Bath, Birmingham and London, but most of her time during August and September was spent sweeping round the country speaking on "Why India wants Home Rule." In October she gave four lectures at Queen's Hall on The War and the Future : 1. The War and the Builders of the Commonwealth ; 2. Its Lessons on Fraternity ; 3. On Equality ; 4. On Liberty.

Mr. Martyn went on a visit to the United States, and was warmly received as a lecturer and well-known worker. He did not approve of the Constitution of the Liberal Catholic Church and wished it to be remodelled. He wanted the Church to be conducted by volunteer laymen (instead of by professional priests), not set apart from the world, but ordained in the prescribed manner. He also took up the questions on Reconstruction as set forth by Mr. Arundale. He had two proposals to make : 1. For emergency purposes a representative Committee should always be available to attend to details under the supervision of the President ; 2. To secure and train a number of Theosophical World Workers. A two-year course of training should be provided for them.

Martyn expressed his views in three pamphlets which were widely circulated in the United States and elsewhere.¹

¹ *Should We Reconstruct. Tsarism, or Reconstruction in the Church. The World Teacher and Democracy.*

His plea was that the profound sense of independence, combined with a good deal of mental capacity, seemed to be the qualities adapted to and requiring democratic expression. It was natural that the evolved man of today should require the practice and experience of thinking out the wider problems of life for himself, and taking such active part in these wider affairs as is involved in selecting his own leaders and his chief administrative officials. Standing at the threshold of a new era nothing seemed more clear than that this principle of democracy should be closely associated with it.

Since Mr. Warrington was head of both The Theosophical Society, as General Secretary (or National President, as is the title used in the United States), and of the E. S., opinion had grown up that these posts combined gave him too much power. A group was presently formed which worked under the title of "Towards Democracy League," urged by the idea that The Society, as such, should be free from all entanglements with any Cause whatsoever.

A study of the magazines of this period shows that there was an uneasiness lest the priesthood of the Liberal Catholic Church, composed mostly of prominent workers in The Society, should lead to the dominance of ecclesiastical influence, and so draw it into the sectarianism from which it had always kept clear. Many Sections passed resolutions disclaiming any official association with any and all divisions of the Christian Church, or with any religious or anti-religious bodies, and affirmed the entire liberty of belief or disbelief of each Fellow, and his freedom to work in any organisations he might wish—"whether closely associated in the public mind with The Theosophical Society or not."¹

When the American Section met in Convention, Chicago, 4 September, the question of the relation of The Society to the Liberal Catholic Church was very fully discussed, for it was charged by some that if priests of the Church worked at

¹ See *The Vahan*, Nov. 1918.

Krotona¹ this was a "rank violation of the ideals upon which The Society was founded." Mr. Warrington pointed out that though "sanction and encouragement" had been given to the new Church by Mrs. Besant and Bishop Leadbeater, The Society as such had not done so. He recalled that the "same kind of sanction and encouragement was given to Buddhism by Col. Olcott and Mr. Leadbeater, and to Hinduism by Mrs. Besant in the early days . . ."² A cablegram was received from Sydney from Bishops Wedgwood, Leadbeater and Cooper declaring "Society and Church absolutely independent."³ Opinion was expressed that there was danger in having pledged priests in official positions, as that might result in complete dominance of The Society by the head of the L.C.C. It was urged that all priests of the L.C.C. holding offices or positions of trust in the Section be asked to resign, in order that The Theosophical Society might preserve impartiality towards all religions and sects. A cablegram was sent to Mrs. Besant asking her opinion, and she replied that she "disapproved any disabilities imposed on religious grounds."

After touring in India, Mr. Jinarâjadâsa went in April to Java, and on to Australia and New Zealand, winning great appreciation for Theosophy. He was writing a notable series

¹ In 1910 a Theosophical Centre was started, in pursuance of Mrs. Besant's recommendation to Mr. Warrington to found a Centre, which was to be a training ground for leaders, and to establish and maintain a School or Institute of Theosophy. In April 1912 a site was purchased in Hollywood, and named Krotona. When Mr. Warrington became General Secretary in 1912, both The Theosophical Society and the E.S. were combined in Krotona and the property was under Mrs. Besant's control, but managed by a local Committee. It proved somewhat difficult to maintain financially. In 1919-21 problems arose, and criticism was focussed on Krotona. Eventually, 1922, Mrs. Besant decided to sell sufficient of the property to pay off the mortgage, and to retain a suitable section of the Estate for the E.S. Anyone thinking the property was owned directly by the American Section could have his donation transferred to the Section. The Section Headquarters were transferred back to Chicago and finally to Wheaton. The whole property was eventually sold. The Krotona Institute and the E. S. offices were transferred to a new Krotona at Ojai.

² *The Messenger*, Sept. 1919.

³ *Ibid.*, Oct. 1919.

of articles in *The Theosophist on First Principles of Theosophy*, which, when published as a book, became a most popular study course.

Mrs. Besant left England, 26 November, for Benares, to preside over the International Convention, where her lectures were on "The Duty of The Theosophical Society." In her Presidential Address she said that the remarkable fact of the year was the extension of The Society, mainly because it gave rational explanations of the difficulties through which the world had struggled. New National Societies were : Ireland, Canada, Mexico ; while Germany, Austria and Hungary were revived. Denmark and Iceland together had formed a Section. Belgium felt free to begin work again ; since 1913 this Section has been under the direction of M. Gaston Polak as General Secretary. The removal of war restrictions seemed to release new life everywhere.

1920

Mrs. Besant's *Diary* shows that throughout 1920 her main activities were still political. Her arrival in Madras, 11 January, was the occasion of an exceptional display of enthusiasm from the public generally, and from the many organisations with which she was associated. The same had been the case along the way, when the masses at each place wished to honour the woman who seemed to embody "the very soul of India, and "idealised Indian ways." Requests to lecture poured in upon her from every part of India, and from the Theosophical world. She felt that for some years more her chief job was India. But before the year was out she was finding it difficult to maintain a steady growth. She would not yield to extremists, and found herself deserted by hitherto staunch supporters. She felt that the Non-Co-operation movement, menaced "the very existence of India, her spiritual life, and her spiritual mission to humanity." She called to Theosophists as lovers of ordered

freedom to range themselves against such anarchy as she thought the movement threatened to bring about.

In the March *Theosophist*, Mrs. Besant published a "Letter to the T.S. on the Liberal Catholic Church." She said that Brotherhood without distinction was often called "neutrality," but meant "a loving recognition of each creed as one of the roads by which the Highest may be reached . . . a readiness to serve all. . . ." The unwise zeal of some Church members had caused friction in Great Britain, Australasia and America. Protestant traditional feelings against Roman Catholicism played their part. She regretted her name had been used by both sides. "Lectures on Religions come within our Second Object ; proselytism breeds antagonism and is against our principles." Lodges were at liberty to restrict their membership to members of a particular religion, but should be careful not to grow narrow. There was need to recall Christianity to its deeper spiritual principles and to bring back the more occult teachings. . . . It was the policy of The Theosophical Society definitely not to identify itself with any doctrinal or theological issue of any religion or church, or to limit in any way the "broad platform of our Theosophical Movement which we especially cherish. . . ."¹

Another problem showed itself in an acute form in America, where adverse opinion had begun to be formulated against the Section administration, on the plea that it needed reform along more democratic lines. Mr. Wadia had gone to the United States in the latter part of 1919 as technical adviser to the India delegation to the International Labour Conference held at Washington, D. C. He was the Hon. Manager of the Theosophical Publishing House, Adyar, with branches in London and Krotona. Mr. Warrington invited him to stay longer than at first intended, in order to give him some assistance in the difficulties which had arisen. He persuaded Mr. Warrington to take a well-deserved rest and go to India for a year or two (as he had worked hard

¹ *The Theosophist*, March, 1920, Supplement, p. xiii, *et seq.*

for eight years to create Krotona), and evolved a plan to put before Mrs. Besant whereby Krotona could become the Headquarters of the American Theosophical Society, owned and controlled by members and their elected representatives. The Towards Democracy League agreed with these views. This League announced that as "the T. S. must take its place with those who are striving towards world-democracy . . . a band of harmonious and constructively inclined F.T.S. at Krotona are endeavouring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government. . . ." Its Object was : "The promulgation and application of the Ideals of Democracy in The Theosophical Society and the Body Politic." On his journey back through eleven other towns, Mr. Wadia was eagerly welcomed and many believed him to be Mrs. Besant's "agent."

On 18 March Mr. Warrington resigned his office, to take effect upon the acceptance of it by Mr. L. W. Rogers, the Section's Vice-President. Mr. Wadia took as his special slogan the words "Back to Blavatsky." He laid stress on the idea that The Theosophical Society was in his opinion not following the lines laid down by H. P. B., and was in danger of being overtaken by the fate she said would happen to it should it fall short of its mission. By the time he left America he had so interested himself in the outlook of the Towards Democracy League that Mr. Rogers felt it necessary, 21 May, to send a cable to Mrs. Besant regretfully but emphatically protesting against his "unwarranted interference in Section politics . . ." In his favour it was argued "Mr. Wadia took part in the affairs of the American Section only at the request of Mr. Warrington and the Administration, and that he was only condemned when the evidence compelled him to disapprove of the actions and policies of the administration."

The Section Board of Trustees found it necessary to remove from their Section offices some of the chief leaders

of the Towards Democracy League : 1. The National Secretary, Mr. Foster Bailey ; 2. the Editor of the American Section, Mrs. Alice A. Evans (afterwards Mrs. Alice A. Bailey) ; 3. Publicity Director, Mr. Woodruff G. Sheppard, on the grounds, among others, that they were wholly out of harmony with the administration. Much objection was taken to these dismissals. The League supported Miss Isabel B. Holbrook, a well-known lecturer and worker, as National President in the coming election.

When Mrs. Besant wrote concerning the problems affecting the Section, she said to the members in general, "Will not you, as you have now a new General Secretary and a new Headquarters . . . try, even if some of you blame and find fault with him, to emulate his work in serving the Society." These words were used by some as meaning she endorsed Mr. Rogers' candidacy. Foster Bailey cabled to her saying her letter caused members to think that if they voted against Rogers they were disloyal to her. To which, 9 May, she gave the important ruling, "President cannot interfere election choice. No question loyalty to me involved . . ."¹

At the Convention held, 12 July, Mr. Rogers was elected General Secretary (National President). The voting showed commendation of removing Section Headquarters to Chicago, establishing a Section-owned Book Concern, and passed a hearty vote of thanks to Mr. Warrington. It condemned : 1. the custom of circularising the Section ; 2. the work of the Theosophical Towards Democracy League and its methods, and approved the dismissal of the three officers. It endorsed the protest against Mr. Wadia's interference, but thanked him for his brilliant services on the platform. The voting was by delegates, not by proxies, and as the opposition held 1,400 proxies, it referred to itself as the "Committee of 1,400." It drew up an elaborate Petition to Mrs. Besant and, after recital of all its views and the

¹ Letter from Foster Bailey to Mrs. Besant, 12 May, 1921.

publication of many documents, argued that Mrs. Besant had the right and should veto the majority decisions of the American Convention, and make a new statement of principles applicable to the situation.

The Indian Section held a Convention in Benares, 24-26 October, when Mrs. Besant spoke on "The Inner Government of the World." She said that in dealing with things as she saw them, her conclusions were not binding on anyone.

At the International Convention, held at Adyar, in December, the President gave four lectures on "The Great Plan," dealing with the Evolution of our Solar System, according to Religion, Science and the Âkâshic Records; Chains, Rounds, Manus and Bodhisattvas.

Early in the year a Conference of Anglican Bishops was held at Lambeth Palace, London, at which Bishops were present from all over the world. They appointed a Committee to consider the relation of Christianity to Theosophy and to other organisations. The deputation from the National Society explained the principle of neutrality for which The Society stands, and clarified the Theosophical position of absolute freedom of thought with regard to even the most valued of our teachings. Miss Charlotte Woods, a deep student of Christianity, submitted a brief statement on the "seemingly elusive nature of what we teach and hold to be Theosophy." The Lambeth Report itself said:¹ "The attraction of Theosophy for many thoughtful minds lies largely in its presentation of Christian faith and life as a quest . . . Like Tertullian and Irenæus we must insist on the plain meaning of Scripture and the unity and continuity of traditional Christian belief. But also like Clement and Origen we may claim all life and learning as food for Christian thought, developing what might be called true Christian Theosophy, embracing the spiritual

¹ Encyclical Letter from the Bishops in Conference, with the Resolutions and Reports.

experience of poets, saints and mystics and reverently speculating beyond the borders of revelation. . . ."¹

Bishop Leadbeater, though in ill-health, had concerned himself chiefly with Co-Masonry, revising and rewriting rituals, and conducting ceremonies. He was rendering the same service to the Liberal Catholic Church liturgy. He published *The Science of the Sacraments*, embodying the results of his clairvoyant research into Christian ceremonial. He had been made Administrator in Australia of the Co-Masonic Order, and had taken over, at Mrs. Besant's request, leadership there of the E.S., replacing Mr. Martyn, who had become still more opposed to the Liberal Catholic Church, its Constitution and its leaders.

Mr. Jinarâjadâsa was in Australia for several months, presenting his themes in his own fresh and beautiful way. He returned from his long tour in June and, at the President's request, went to England to give his services there. He returned to lecture at the Convention in December. Mr. Arundale had married Rukmini, a member of a well-known Brâhman family; her father had long been a member of The Society.

Charters were granted to Chile, Argentina, Brazil and Bulgaria. The first Lodges were formed in Japan and Portugal, and two Centres were established in Poland. In Finland an unusual problem arose when Mr. Pekka Ervast wished to divide the Finnish members into two autonomous Sections, "One for Occult research [an "Occult Division of the T.S. in Finland"], of which he would be the head, and one for political and social activity." The President did not find it possible to compel members to take a label, and suggested he should form a body for his line of study within The Society. This did not satisfy him, so he formed an organisation of his own.² France was building up Lodges in Tonkin. In both Germany and Russia there were considerable

¹ *Theosophy* (England), Feb. 1921, p. 43, *et seq.*

² *General Report*, p. 9.

difficulties. In the latter country The Society had been closed in December 1919. The members had been requested to teach that there is no God, and that religion is the primary cause of all injustice, ignorance and misery. Madame Kamen-sky refused, and she and friends escaped in disguise.

1921

The "Back to Blavatsky" movement had gained strength in the United States. It was fostered by those who felt opposed to the leaders in The Society. Bishop Irving S. Cooper thought the stand taken was that Bishop Lead-beater's investigations were not acceptable to some "because they seemed to go beyond what H. P. B. taught," and because the results of his investigations did not conform to what they considered "the limits of Theosophical truth. . . ." Many thought this movement indicated an irresistible human tendency to drift into orthodoxy.

Mrs. Besant deprecated as a form of orthodoxy that there was any rigidity about the "end-of-the-century movement," when some new "messenger" might bring fresh light to the world, and that there could be no other teacher sent to enlighten the minds of men.¹ She thought this storm in the United States and elsewhere was really some of the reaction from the War, when the whole emotional world had been thrown into whirlwinds and tumultuous waves, and strained nerves caused by these impacts led to irritability and distorted views and stirred party strife. It was open to all to condemn what they thought a bad or corrupt system, but she protested against personal attacks. Till matters grew calmer, she suspended the main activities of the E. S. in America for a year, and asked members to think and speak peace, and to act in a manner which would bring peace.²

¹ It is to be noted that these "Movements" do not necessarily start exactly in the year, '75 of any century; see ante p. 55.

² From Private Papers.

In India, Mrs. Besant was devising means to counteract the Non-Co-operation movement, which was gathering momentum, and was enrolling "volunteers" to prepare for "civil disobedience"—to parents, teachers and laws. She wanted the next step forward to be union, not the persistence of division.

On 31 March, Mrs. Besant replied to the Petition from "The Committee of 1,400," in an "Official Document." She thought it obvious that the Back to Blavatsky movement was "intended to depreciate the later exponents of Theosophical ideas, as though growth were confined to H. P. B. herself. . . . Anything I have to say to a National Society, I send through the General Secretary, elected by that Society. . . . To come to the bedrock of principle on which my answer to the Petition is based, a National Society, or Section is autonomous, and no appeal lies to the General Council." Mrs. Besant cited those matters on which appeal may be made to the President, and said: "I find nothing in the Constitution which permits an appeal to the General Council by a dissident minority within a National Society, and the Bye-Laws of the T. S. in America cannot give to the General Council a power of interference with an autonomous National Society, the freedom of which is guaranteed by the Constitution." She concluded by appealing to them all to throw the past behind them and "to go forward together to the helping of the world. . . ."

Mrs. Besant had rendered such great services in the Scout Movement in India, that, in April, the Chief-Scout, Sir Robert Baden-Powell, appointed her Hon. Commissioner for India, and Mr. Arundale was appointed one of the two Madras Provincial Commissioners.¹

¹ Scouting was introduced into India in 1909, but was open only to European and Anglo-Indian boys—*i.e.*, to Christians. Theosophists started troops for Indians about 1914-15 and Mrs. Besant took an interest in and promoted them. She organised the "Indian Boy Scouts Association," which was enthusiastically taken up by Mr. Arundale and others. Sir Robert was so impressed by the progress of this movement that he

The President had received letters from America asking her advice on the election of the General Secretary, as there were conflicting views still strongly agitating the Section. She said that giving such advice was not included in her duties, but she would welcome and work with those who were elected to represent their country. "The policy of the T. S. is not to be imposed upon it by one person, but is to be a policy jointly agreed upon by all. . . . Individually, we are all free. Corporately, the Council decides."¹

Mrs. Besant arrived in London, 12 June. She made short visits to some towns, partly for Theosophical work and partly to acquaint the British public on the Indian political situation. She gave a series of lectures at Queen's Hall, 26 June to 17 July, on "Britain's Place in the Great Plan": 1. The Inner Government of the World, or the Power that makes for Righteousness; 2. The Outer Methods—The World's Opportunity; 3. The Conflict of East and West; 4. The Ideal of the Future.

In July Mrs. Besant toured the chief provincial towns, speaking on "Reconstruction of a Shattered World." She presided over the Convention of the Society in England and Wales and gave the Blavatsky Lecture. She urged everyone to cultivate a larger tolerance. She said: "There ought never to be the slightest attempt at compulsion in matters of thought within the T. S. A man loses no freedom in coming into it, but he gains enormously. You may reject every one of the teachings we call Theosophical and yet be a perfectly good and loyal member of the T. S."²

"While I strive rigidly to guard that great neutrality of the T. S. in order that no shadow of truth shall ever be shut out from it, at the same time I rejoice as more and more

decided to throw open the ranks to all existing Scout organisations. The first big Scout Rally in Madras was held under the great banyan tree at Adyar.

¹ *The Theosophist*, May, 1921, p. 110.

² *Ibid.*, Aug., 1921, p. 329.

bodies spring up from the Theosophical inspiration and take up special lines of work . . . culture . . . art, because we must realise there is nothing outside Theosophy which is the Divine Wisdom mightily and sweetly ordering *all* things.”¹

Mrs. Besant was instrumental in raising a fund of £5,000 to assist Mr. Sinnett in his old age. He was much touched by this gift, but did not live long to enjoy it. He passed away on 27 June at the age of 81. While H. P. Blavatsky was the first to arouse wide interest in the West in Occultism by the publication of *Isis Unveiled*, yet it is generally conceded that it was Mr. Sinnett “who launched the bark of Theosophy upon the sea of western thought.”

As Mr. Jinarâjadâsa said, “Those who have read the letters which passed in 1880 between Mr. Sinnett and the Masters on occult teachings . . . are forcibly struck by Mr. Sinnett’s ability in arranging the fragmentary teachings given to him in a synthetic doctrine. . . . The magnificent scheme of planetary evolution slowly dawned on his mind, but only after most laborious thinking. But he grasped outlines and clearly expounded them with enthusiasm.”²

Early in July it was announced that the members had ratified the unanimous nomination by the General Council of Mrs. Besant for re-election as President for a further seven years.

The Conference held in Paris, 23-26 July, was called the “First World Congress of The Theosophical Society,” over which Mrs. Besant presided. She prefaced the Congress with two lectures at the Théâtre Champs Elysées on—The Theosophical Ideal.

The Congress was attended by 22 General Secretaries, (making possible one of the largest attendances at the General Council), 39 countries were represented and 1400 delegates were present. The main subjects for consideration were :

¹ *Ibid.*, Sept., 1921, p. 349.

² *Ibid.*, Aug., 1921, pp. 408-9.

1. The Mission of the Theosophical Society in the World—opened by the President ; 2. The Problem of Education in the New Era.

On 26 July, Mrs. Besant gave a lecture at the Sorbonne on Theosophy. When she entered, the packed audience of over 3,000 rose and applauded her. At the end of her speech she was given an ovation lasting for ten minutes ; and again outside in the street.¹

For a further three days other organisations, with which members were closely associated, also held Conferences—The Theosophical Order of Service ; The Order of the Star in the East, presided over by J. Krishnamurti ; and the Round Table.

In August a group of some 200 members in the Sydney Lodge (now numbering about 800) banded themselves together to form "The T.S. Loyalty League." It had three objects : 1. Loyalty to the Objects of the T.S. ; 2. The maintenance of an absolutely non-sectarian platform and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance ; 3. Loyalty to the good name of the Society, and the investigation of the bona fides of individuals or institutions claiming recognition from it.

In November the League started a magazine called *Dawn*,² gradually became more and more critical of the two chief leaders in The Society, and was frankly antagonistic to the Liberal Catholic Church. Mrs. Besant pointed out that as this League had no connection with The Society, therefore she had no authority to question its actions.

Mrs. Besant stated that both as to books and *The Theosophist* very little profit had been made during and since the war ; she desired, therefore, to place The Publishing House on a world-wide basis so that future Presidents might have a more secure income. To this end she had

¹ *Le Petit Parisien*, 27 July, 1921.

² "A magazine devoted to the Promotion of Universal Brotherhood."

made Mr. Wadia international manager. However, with his defection, and the decision of the American Section to have its own Book Concern, this world-proposal fell through. Mr. Fritz Kunz was put in charge of the Adyar T. P. H., and the branches in the U. S. A. and England (combined with Ireland, Scotland and Wales) were handed over to their respective National Societies.

On 14 December the Hindu University conferred upon Mrs. Besant its Honour Degree of Doctor of Letters, in "grateful recognition" of her "invaluable co-operation in establishing the University." She was "very happy to have this link with the loved Central Hindu College, now the Hindu University." She and other trustees of the College were elected as life-members of the University Court and Council.

The International Convention was held at Benares, when the chief lectures were : 1. Theosophy and World Problems, by Dr. Besant ; 2. Theosophy and the Cult of Beauty, by Mr. Jinarâjadâsa ; 3. Theosophy and Internationalism, by Mr. Krishnamurti ; 4. Theosophy and Education, by Mr. Arundale.

Surveying the Theosophical world in her Presidential Address, Dr. Besant, drawing as usual upon the Reports of the Sections, said : England had engaged in much propaganda, assisted by Wadia (India), Rogers (America), Miss Christie (New Zealand), Miss Codd, and Miss M. Murchie—three times General Secretary in South Africa. In India progress had been much hampered by the Non-Co-operation movement. Sir Sadasiva Iyer, Judge of the Madras High Court, put his ability into the lecture field, as did also Mr. Knudsen. Owing to the long distances, India started the system of having Joint General Secretaries to assist the Chief Officer, at first two, now four—North, South, East and West, with certain territorial boundaries. Czechoslovakia was also restored to its place on the Roll. Netherlands Indies found it useful to organise Lodges according to its five vernaculars, in addition to Dutch and

Chinese. Russian refugees had begun to form Lodges in the countries of their exile. Portugal became a Section ; as did Spain—the result of Don José Xifré's years of patient work, though much opposed by the Roman Catholic Church. Iceland formed its own Section. A Lodge in Constantinople was attached to the English Section. Serge Brisy (Brussels) lectured in France ; she had been decorated by the King of Belgium for her remarkable prison-reform work.

Prof. Marcault (Pisa University), lectured considerably in France and Swizerland. He stressed his favourite subject, "The Development of the Intuition," at the London Christmas Study Week, which has become an institution in the English Section. Problems in Switzerland were ended by Federating the Lodges which had withdrawn from the National Society. Mr. and Mrs. Wood travelled extensively in China, Japan, the United States and Canada.

1922

Apart from a short period in Australia, Dr. Besant spent the year in India. She threw in her weight on the side of the Government to maintain and strengthen law and order, as against Non-Co-operation, and was, in consequence, considerably misunderstood. Conditions were so serious that she delayed her departure for Australia.

Madame de Manziarly suggested that 17 February should be celebrated as Adyar Day, also in memory of Colonel Olcott's passing away, and as Bishop Leadbeater's birthday. The first Adyar Day was duly celebrated, when the great services of Col. Olcott to The Society were recalled. Some of its precious Archives were on exhibition, Mr. Jinarâjadâsa had, when sorting and arranging them, "discovered" the early 1886 manuscript of *The Secret Doctrine*. He caused H. P. B.'s Scrapbooks to be securely and beautifully bound.¹

¹ See *The Theosophist*, March, 1922, pp. 533-4.

In March, Dr. Besant addressed a Circular to all members, in which she outlined the events which had led to the problems in America and Australia. Some of the genesis of the attack, she said, went as far back as the days of H. P. B. She referred to the comment that she had cut off "*physical brain* intercourse with the Masters" (because of the immense strain of her political work). But, she said, "the superphysical line of communication," had never been broken. She had always explained that she could "obtain, whenever necessary, the approval or disapproval" of her Master on any point on which she was in doubt. This question was raised to make it appear that Dr. Besant was entirely dependent upon Bishop Leadbeater for occult information and direction. But from Bishop Leadbeater's letters to Dr. Besant over very many years, it is clear that in all official matters he waited upon her lead, ready and willing to uphold her decisions. As to his own work, he shouldered all the responsibility. In "occult matters" and instructions, they exchanged and checked experiences, both being very careful to be as accurate as possible; both received direct "orders," which the other did not question.

Dr. Besant dealt with other statements such as those contained in Mr. Martyn's much quoted letter, written 20 May 1921, when Dr. Besant asked him to hand over the E.S. work in Australia to Bishop Leadbeater. It was marked "Private and Confidential," in Mr. Martyn's own handwriting.¹ But copies of this letter were sent by him to a number of people, and it was printed and circulated by the *O. E. Library Critic*, Dr. Stokes saying it had come into his possession "without restriction as to its use."²

Dr. Besant said she did not mind that the Loyalty League claimed it was to "offset the E. S. influence," provided the E. S. members resigned from it, since "to work from within a body in order to destroy it" did not seem to

¹ This letter is in the Archives.

² Others declared Mr. Martyn had tried to stop its publication.

her to be honest. E. S. members had to choose, they could not remain in both.¹

"Whom will Ye Serve?" was the title of an important article which appeared in *The Theosophist*.² Dr. Besant recited the trials which beset The Society and mentioned its opponents who had tried to damage its structure and impede its progress. The weapons of calumny and slander had been used to break the ranks, and had gained advantages, but had lost in the long run.

As to the dart flung at her that she was ungrateful to memory of H.P.B., Dr. Besant said that few if any of those who said these things knew or served H.P.B. as she herself had, and they attacked those who were nearest to her and were her pupils and defenders. It was well if they did study her works, without help from later knowledge, if they distrusted it.

Dr. Besant left with Mr. Warrington, 22 April, going first to Colombo, and was there met by Mr. Peter de Abrew who took them to the Musæus College for Buddhist girls, built up by the "indomitable energy and courage of Mrs. Musæus Higgins, always aided and supported by Peter de Abrew." In twenty-nine years they had created a recognised College and School for Buddhist girls; from this College Buddhist teachers are sent out all over the Island as Principals of Buddhist schools.

Dr. Besant arrived in Sydney 9 May, and immediately dealt with the problems which were occupying the members. Earlier in the year, at the Annual Convention, the delegates passed a vote of confidence, by 86 to 15, in Dr. Besant and Bishop Leadbeater, thus showing that the difficulties were confined mainly to Sydney.

She refused to consider the "accusations" which were distributed at the door of a meeting and published in the newspapers. Being misunderstood, she made it clear in the

¹ *The Theosophist*, Supplement, 1922.

² March, 1922, p. 588, *et seq.*

Daily Telegraph, 19 May, that accusations of crime and felony should go to a court of Justice ; but as she was the chief officer "assailed," on accusations of conduct with which the law does not deal, she refused to answer. Dr. Besant felt that this attack was really aimed at herself, even though all the old "accusations" of 1905-6 and 1912-3 against Bishop Leadbeater were revived. Inquiry into these had been made in 1906 and 1913 and she would not reopen the matter. Dr. Besant was charged with cloaking Bishop Leadbeater by her influence, of preventing discussion, of refusing private enquiry, of subterfuge, of bluff and of side-stepping. Two prominent members of The Society in Australia, tired of the campaign of slander, called upon the Minister for Justice and told him that they would welcome an enquiry into all the charges made. This was done, and the official verdict of the Crown Solicitor was, after complete exploration of every avenue, that there was "not enough evidence available to obtain conviction on any charge."¹

Despite all troubles, Dr. Besant was given a warm welcome, both by the members and the public. She was the guest of honour at civic reception to her given by the Lord Mayor of Sydney, and attended by leading citizens, and she spoke for several organisations.

Feeling that nothing could be done to soften the bitterness of opponents in the Sydney Lodge, Dr. Besant advised the formation of the Blavatsky Lodge. This Lodge, comprising the larger number of the members, immediately took a Hall holding 1,000 persons, and Mr. Jinarâjadâsa opened with a series of six lectures, at which its capacity was fully taxed.

Meanwhile, in March, Bishop Wedgwood, against whom also attacks had been made both in England and Australia, decided he would sever his connection with The Society, and other organisations. He objected to his personal character becoming a subject of controversy. His place as

¹ *Daily Telegraph*, 26 August 1922.

Presiding Bishop of the Liberal Catholic Church was filled by Bishop Leadbeater, who retained the position till his death. A few years later Bishop Wedgwood returned to his work in the several organisations for which he had constantly laboured.

On 24 May, Dr. Besant addressed the students at the Sydney University on "The Future of India." Owing to the public controversy over the affairs of The Society, Mr. A.B. Piddington, President of the public Questions Society of the University, objected to her being asked to address the students, because of her refusal to re-open the enquiry concerning Bishop Leadbeater. As his colleagues disagreed with him, he resigned his position. When Dr. Besant rose to speak she found a somewhat sullen audience, but she left it cheering.

On 1 June Dr. Besant sent a Circular to the members in Australia asking them to put an end, so far as in them lay, to the persecution of Bishop Leadbeater, and to the attempts of the few who worked against her, determined to "force" her "to resign."

Advantage was taken of Dr. Besant's presence in Ceylon, on her way back from Australia, to consider proposals to form a council to foster Theosophy in the Island, and to carry on such propaganda as would result in the creation of enough Lodges to form a Section.

In July Mr. Wadia resigned, having come to the conclusion that the T.S. had strayed away from the "Original Programme" inspired by the "Original Impulses" whereby the Masters brought it into existence through the help of their messenger H.P.B. . . . In a long letter addressed to "Fellow-Theosophists" he voiced his plaint at greater length. He felt all his loyalties had been mistaken, and gave the reasons why he thought The Society was stranded on the "sand-banks" against which H.P.B. had warned it, should it become sectarian. He joined with the United Lodge of Theosophists. This group was originated by Robert Crosbie (New York), who had regarded himself as a chela of Mr. Judge,

and had carried on his work. Mr. Wadia's letter provoked many challenging replies.¹

The influence of the American and Australian troubles was not much felt by other Sections, except in Canada, where Mr. A.E.S. Smythe, General Secretary, opened the columns of his Section Magazine, *The Canadian Theosophist*, to the statements discrediting the leaders of the Society. The effect of his policy was to cause the formation of a Canadian Federation in the West. Five Lodges withdrew, and most of the members of the Vancouver Lodge, who formed a new one in 1923. Mr. Smythe himself thought that in his freedom of criticism there was no "disrespect" for Dr. Besant,² to whose interpretation of the Constitution he deferred, and was convinced that he was carrying out the "spirit and principle of Brotherhood and Tolerance."³

In the United States there were still echoes of the storm of 1920-1. The Committee of 1,400 had disbanded, and some had joined the "Back to Blavatsky" movement, led mainly by Mr. and Mrs. Foster Bailey on its more progressive side. They have themselves organised an "Arcane School," with emphasis on intellectual development, and have evolved their own ideas of the Inner Governance of the world, accompanied by prophecies that The Theosophical Society would disappear if it did not follow certain lines of conduct.

Learning that the members of Madame Blavatsky's once powerful family were suffering from hardships and hunger in Russia, a French member opened a subscription to assist them. Enough was raised to help a large number of the family to obtain food for six months. Alexandre Fadéef, a nephew of H.P.B., expressed his great appreciation for this assistance from the French members in memory of their

¹ See "An Open Letter to Mr. Wadia," *Theosophy in India*, Jan. and Feb. 1923, pp. 33, *et seq.*

² Mr. Smythe to Dr. Besant, 1 November 1923.

³ *Ibid.*, 8 Jan. 1924.

aunt.¹ The two daughters of Mme Vera Jelihovsky, H.P.B.'s sister, have for some years been the care of The Theosophical Society. One of them has recently passed away.

For years the idea had slowly shaped of having a centre at Adyar Headquarters where a new cultural synthesis should be developed. It was "to provide a meeting-place for East and West in its spirit, its scheme of studies and its personnel." It was to survey, as expressing the One Life, "the development of Mysticism, Religion, Philosophy, Literature, Art and Science, in their various racial and national forms."

This cultural centre was called the Brahmavidyâshrama (Brahma, God ; Vidyâ, Knowledge ; Âshrama, retreat). It opened, 3 October, under the direction of Dr. James H. Cousins. Dr. Besant hoped that young men and women would come from the Sections, determined to train themselves for service, and that when necessary, each Section would make one of their members the gift of a scholarship, with the "promise in return to devote himself or herself to work for The Society for three years or more at a living wage." The curriculum was to cover *Mysticism*—European and Asiatic ; *Religion*—Primitive, Aryan, Semitic, Mongolian ; *Philosophy*—a wide range from the Vedânta through to recent European systems ; *Literature*—both ancient and modern, Eastern and Western ; *Arts and Crafts*—including all phases, Eastern and Western ; *Science*—a very wide range. For several years these courses were very competently conducted and attracted a number of students. Dr. Besant gave the first talk each day for the first week and used, as indicating the ground-plan of the âshrama's work, the titles : God manifesting as Will ; as Love ; as Understanding ; as Knowledge ; and in Society.

For a number of years Mr. Joseph Bibby (Liverpool, England) had contributed to the growth of The Society by the production of a beautiful periodical called *Bibby's Annual*. Many thousands of copies of this artistically printed and

¹ See *Bulletin Théosophique*, 1922, pp. 149, 156.

profusely illustrated journal were sold or distributed each year, carrying the teachings of Theosophy far and wide. It now ceased publication, as the financial burden had grown rather heavy. Mr. Bibby still occasionally issues a small journal, equally beautifully produced, giving the fruits of his long experience.

The Bhârata Samâja was originated at Adyar by members of The Society. The Samâja, or League, is intended to liberalise, internationalise and strengthen the broad basis of Hinduism by emphasising the essentials of Hindu Religion and Philosophy as a working creed for daily life, which members have to accept as principles. The first President of the League was the saintly B. T. Râmachandra Rao, F.T.S. The Samâja built a small temple at Adyar, where a simplified puja is performed every day at sunrise.

The International Convention, held at Adyar, was attended by many overseas members. Dr. Besant gave two lectures on "Your World and Ours ;" Mr. Jinarâjadâsa spoke on "The Vision of the God-Man," and Dr. Arundale on "The Centre and the Circumference." Dr. Besant said in her Presidential Report that she had been asked to expel her assailants, but she had declined.¹ Ninety-six new Lodges had been chartered during the year, thus showing that though there had been so many difficulties, the philosophy and the ideals for which The Society stood had found attentive hearing and sympathetic response. The first Chinese Lodge had been formed, with the great Chinese statesman and ambassador, Dr. Wu Ting-Fang, as President, but who passed away in June. He was intensely anxious that Theosophy should take root in his own land, for he wished the new China to be built up on the basis of brotherhood.

¹ See some interesting inferences in an article by Fritz Kunz on "Evidences of a Sustained Conspiracy against The Theosophical Society ; with some Notes on the Cyclic Law," in *The Theosophist*, Aug. 1922, p. 505, *et seq.*

Wales had been chartered, with Peter Freeman as General Secretary.

1923

For the first five months Dr. Besant was moving about India. Despite her age, she never hesitated to undertake long journeys, often in great heat and dusty carriages, with frequent disturbances at noisy railway stations where crowds demanded to see her. She was emphasising two ideas : 1. To members, the Coming of a World Teacher ; 2. To the public, the nature of Home Rule. She spent much of her time at political Conferences, with responsible Indians of the Legislature, Councils, Boards, Clubs and Leagues, discussing the next step towards " Dominion Status abroad and Home Rule at home." Only from a perusal of her personal correspondence, much of which remains, can any adequate idea be gained of Dr. Besant's immense prestige at this time with those Indians and British who were, with her, pulling all their weight in the direction of Constitutional Reform.

In May she was bitten by some venomous creature, which caused blood-poisoning and incapacitated her for some months. It was not until August that she could again take up active work. In order to release some of the pressure upon her, she appointed Mr. N. Sri Ram as assistant editor of *New India*, a post he held until the paper finally ceased publication in January 1933. He became her Private Secretary. He was appointed Treasurer of The Society in 1937.

Sydney was still the scene of agitation. Both in the newspapers and in *Dawn*, the campaign went on in the hope of compelling Dr. Besant to reopen an enquiry into the morals of some members of The Society. This she still refused to do ; then effort was made to force her to resign, by condemning the many activities she encouraged or permitted. When she did not yield it became clear, she said, that the issue was " repudiation of the policies of the President."

Mr. Martyn not only urged Dr. Besant, "to provide for an impartial investigation," but added the demand that she should make provision to bring Bishop Leadbeater's "seership" into the scope of the enquiry.

Mr. Martyn circulated a document to Lodge Presidents, which led the General Secretary to appeal to the President for permission to remove the Sydney Lodge and some of its members, including Mr. Martyn,¹ from the Roll. She advised him to remove his signature from the charter and from the diplomas concerned. This was done, on the grounds that these 12 members and the Lodge were "a continued focus of disturbance."

Dr. Bean advised the President that the whole Section Executive, by 23 votes to 8, agreed to the cancellation of the charter and the diplomas. Among the 8 were 5 not sympathetic to Mr. Martyn's campaign, but who felt the action proposed was too drastic.

After waiting for appeal from the Sydney Lodge against this decision, and receiving none, Dr. Besant, 8 June, by virtue of the powers vested in her under the Rules, cancelled the charter and diplomas and caused the cancellation to be published in an "Official Document" in *Theosophy in Australia*.²

It was argued that as the charter was signed by Col. Olcott, and issued to the Lodge as "The Sydney Theosophical Society" (in the early style), and as when the Section was formed it affiliated thereto as the Sydney Lodge of The Theosophical Society, therefore the Section had really no authority to call for cancellation, and Dr. Besant no power to cancel. Though now invalid, the charter was retained, and the claim made that the Lodge derived its continuity from Col. Olcott and was therefore legitimately carrying on

¹ He joined 1891, when Col. Olcott was in Sydney. It was the Colonel's custom to go to a city and insert an advertisement in the Press, inviting persons interested in Theosophy to call upon him at his hotel.

² August, 1923, Supplement.

the doctrines and tenets of The Society in accordance with its Constitution.¹

As one of the members whose diploma was cancelled was a member of the Hobart Lodge (Tasmania), trouble there reached such a point that some of the members withdrew and formed another Lodge.

In July, Mr. Martyn applied for legal registration of a body to be called "The Theosophical Society." This necessitated an injunction of restraint. In August, the injunction having been granted, the new body registered itself as The Independent Theosophical Society, to which the Sydney Lodge was affiliated. This Society adopted Bye-Laws such as would meet the requirements of "a parent organisation."

With the death of Mr. Martyn, in 1924, The Independent Theosophical Society lost its momentum and, after a few years, died away.

France now suffered somewhat from these agitations. The Agni and two other Lodges, following Mr. Wadia, circularised the French Lodges demanding an enquiry into the charges brought against Bishop Leadbeater.² The Lodge also repeated the statements of Dr. H. N. Stokes that Mrs. Besant and Prof. Chakravarti had corrupted the text of the 1893 edition of *The Secret Doctrine*, and that only the edition issued by the United Lodge of Theosophists conformed to the original edition. Upon inquiry of Mr. B. Keightley, he replied that Prof. Chakravarti had had nothing whatever to do with it. It was Mr. Mead, much more than Dr. Besant, who was responsible for that edition. Dr. Besant had included in the Third Volume all the

¹ From Statement of Defence when the King's Hall property was claimed from The Independent Theosophical Society, by the Theosophical Society in Australia, 1924.

Rule 36(a) empowers the President to grant and cancel Charters and Diplomas. A Lodge may expel a member, a Section a Lodge, but neither can expel from The Society. The member, or Lodge, may become attached to the Headquarters at Adyar.

² *Bulletin Théosophique*, Jan. and April, 1923. The Agni and another Lodge returned their charters, and were dissolved.

remainder of H. P. B.'s MSS., even those which did not seem to him to be sufficiently prepared to justify inclusion.

Dr. Besant asked the question: "Why not save The Society from the Founder?" and recalled some of the accusations hurled at Madame Blavatsky.¹ She observed that there were at this time two main schools in The Society: 1. Desired to confine activities to the First and Second Objects, chiefly to the Second, and to the technically religious side of Universal Brotherhood by spreading the body of teaching called Theosophy; 2. Devoted itself to carrying out the First Object—Theosophy made practical.

Mr. Smythe, Canada, thought experience had proved "that our greatest success has been attained where the members have devoted themselves to the study of Theosophy, a word which . . . expresses the widest and highest aspirations of the human race." Denmark and other countries reacted to these problems by vigorously promoting the Brotherhood Campaign.

Mr. Jinarâjadâsa made his first long tour in Europe. He went first to Italy, then to Paris and on to England to preside over the English Convention, 2-4 June, and, as the General Secretary said, "brought back romance to all our work." He spoke on "The Coming Gospel of God our Brother Man." He presided at the Convention in Amsterdam and spoke on Brotherhood; and also at the European Congress held at Vienna, 21-26 July, when 1,000 delegates assembled and 35 National Societies were represented. Many young people attended the Congress and decided to form a European Federation of Young Workers, with Mr. Krishnamurti as President. A League for the Federation of Nations was also formed, with Mrs. S. M. Sharpe as Secretary. It was specially intended to bring about better relations between German and French members; and to work

¹ H. P. B. recited some of them herself. See *A Modern Panarion*, p. 110, where she gives a list of eleven forms of immorality of which she was accused; and p. 152 for a list of criticisms on the sources of her writings.

along the line of world politics, believing that co-operation in the widest sense is the keynote of the future. In his opening address Mr. Jinarâjadâsa drew a distinction between the Theosophical Movement and The Theosophical Society. "Our Society is a great centre of thought and effort, but our work spreads beyond the limits of The Society. . . . Theosophists have worked, not only to purify religions, but also to inspire education with new ideals, to explain the hidden meaning in symbolism, to link political thought with spiritual conceptions. . . . Our work as individual Theosophists has been to *theosophise* activity after activity, which men do not ordinarily consider as allied to spiritual life. . . . I call The Theosophical Movement that forward movement of Humanity towards Idealism, fostered by Theosophists generation after generation, who work in every type of activity, mental, moral and social."

Resolutions were passed asking Dr. Besant to issue a fresh statement as to the nature of The Society, the freedom of expression within it and its democratic basis.¹

Mr. Jinarâjadâsa then toured through Hungary, Bulgaria (where the Convention was held at Sofia), Rumania, Czechoslovakia and Germany, where a Convention was held at Weimar, 18-19 August. To this meeting Charles Blech went especially to fraternise with the German members. Denmark, Norway, the Swedish Convention, and Finland came next. Mr. Jinarâjadâsa went on to the Irish Section, and then presided at the Welsh Convention. He visited France, Switzerland, Italy (where he interviewed Signor Mussolini), and Egypt on his way back to India, arriving there in December. His experiences of the still chaotic state of Europe convinced him of the necessity of "our doctrine of Universal Brotherhood." He felt, too, that International Conferences were

¹ Those interested in a statement of some of The Society's problems are referred to "A Letter from M. Erik Cronvall, General Secretary, Sweden, and Dr. Besant's reply. Supplement, *The Theosophist*, September, 1923. A statement on "Freedom of Thought" has since appeared regularly in *The Theosophist*, with the sanction of the General Council.

of great value, such "international co-operation makes us realise better the nature of the ideals which we are trying to live."

The English Section inaugurated a Brotherhood Campaign, and most Sections followed suit. An Indian member asked Dr. Besant to write a theme for it for daily repetition. She composed the following :

- O Hidden Life, vibrant in every atom ;
- * O Hidden Light, shining in every creature ;
- O Hidden Love, embracing all in Oneness ;
- May each who feels himself as one with Thee,
- Know he is therefore One with every other.

Describing this meditation, she said : "It sends forth successive waves of colour, pulsing outwards from the speaker, if rhythmically intoned or chanted, whether by the outer or the inner voice, and if some thousands would send these out over successive areas, we might create a very powerful effect on the mental atmosphere."¹

At the International Convention, held in Benares, Dr. Besant spoke on Religion and Religions ; Mr. Jinarâjadâsa on Science as the Basis of Knowledge and Conduct ; Mr. Arundale on Psychology ; and Dr. Cousins on Beauty and its expression in Art. Dr. Besant said in her Presidential Address : "The T. S. is regarded by the Elder Brotherhood as a nursery-garden for the tender shoots of Brotherhood, which are sprouting up in the outer world, and therefore this recognition of Brotherhood is the only condition of admission to its ranks, and the breaking of that law of Brotherhood and the causing of dissensions which injure The Society are regarded as rendering the greatest disservice to the cause."

Under the inspiration of Mr. Jinarâjadâsa, a T. S. Muslim League was formed for "the study of the relation which the teachings of Islâm bear to the other great religions and to Theosophy." There is a large group of Muslim members in Java.

¹ *The Theosophist*, June, 1923, p. 243.

The Young Theosophist movement which was so definite a feature of this year was, in August, taken under the direction of Mr. Arundale, who had been recalled from Indore by Dr. Besant, to assist her in her political work. The Theosophical Youth Movement in India formed into the Federation of Young Theosophists.

Mr. and Mrs. Wood made a long tour in S. America, visiting the majority of the Lodges in that vast continent, where travel was still full of adventure, even of hardships. They returned to the United States to tour, then left for Australia in October. Mr. Wood wrote several books, and that on *Concentration*, has proved a "best seller."

The Polish Lodges were granted a charter, with Mlle Wanda Dynowska as the first General Secretary. France had encouraged the formation of Lodges in Rumania, Greece and Luxembourg; England had done the same in Livonia, Esthonia and Turkey. In New Zealand the National Society completed its handsome new Headquarters.

The Theosophical Order of Service was well led by its remarkable International Secretary, Arthur Burgess, who, despite severe physical disablement, was making the Order world-famous.¹

1924

In the *Adyar Bulletin*, Dr. Besant related the multifarious activities which claimed her attention, and kept her busy adjusting their growth, especially those in the educational and political fields.²

As England was now, to some extent, affected by the disturbances in America and Australia, seven Lodges,

¹ The Blavatsky Association (London) was founded, 1923, by Wm. Kingsland and Mrs. Cleather, both of whom had been pupils of H. P. B. It was intended for those who wished to study and apply to their lives the teachings of H.P.B.

² February, 1924.

under the Rules of the English Section, called a special Convention, 6 April. It was presided over by Mr. E. L. Gardner, General Secretary. Some of the motions put forward dealt with Sectional affairs, others with wider questions, such as : 1. Reaffirming the democratic basis of The Society ; which, Dr. Besant commented,¹ was fixed when the Society was incorporated in 1905, therefore the motion was superfluous. 2. Registered regret for the state of The Society at large, and attributed this to the administration and to other factors. But a survey of The Society's position showed that it was actually very flourishing and nearing one of its peak periods. 3. Requested steps to be taken to dissociate The Society from any sect or organisation. 4. Requested that a rule be framed whereby no office in The Society may be held by a member rendered "not free" by pledges to another organisation. This, said Dr. Besant, was contrary to the Constitution. 5. That the President should establish a Tribunal to investigate matters affecting the good name of the Society, and the conduct of certain members.

Dr. Besant pointed out that she had no authority to establish a Tribunal to investigate the conduct of members, and such a Tribunal would be an intolerable interference with their personal liberty, and would render those who took part in it liable to a prosecution for defamation. Of these motions 2 and 5 were lost by overwhelming majorities and the others so completely amended that they became the opposite. Dr. Besant protested against these efforts "to turn the broad Theosophical Society into a narrow sect, tied to a book and a teacher, forbidden to advance to fuller knowledge."

The President left Bombay, 26 April, and went direct to England. She gave a series of lectures at Queen's Hall, beginning 1 June, on : Civilisation's Deadlocks and the Keys ; 1. Civilisation's Deadlocks ; 2. The Religious Key ; 3. The Educational Key ; 4. The Scientific and Artistic Key ; 5. The Key to a Human Society. These lectures were on

¹ *The Adyar Bulletin*, April, 1924, p. 106.

Sundays ; during the week she travelled to Lodges, giving both Theosophical and political lectures.

From 7 to 12 July Dr. Besant presided over a Convention in London, which was held under the auspices of the four British Sections, when 26 National Societies were represented, 15 by their General Secretaries. Some members came from so far away as India, Australia, South Africa, Burma, Egypt, Argentine, Chile and Carthage.

Dr. Besant flew to Paris to preside at the French Convention when she gave two talks : 1. The Septenary Division in Nature ; and 2. Karma. These were for members only, when she could speak more intimately. She presided at the Scottish Convention, when she said that "Happiness, strength and courage pervade reports." Other towns were visited with the dual purpose of talks on Theosophy and on India.

"... On 23 July, in the Queen's Hall, London, a wonderful gathering paid its tribute of love gratitude and respect to Dr. Annie Besant, who completed the sum of fifty years in public work. The great audience in which were fully 500 delegates from many organisations was as international as the hundreds of letters and telegrams of congratulation which had poured in upon her. But very largely it was made up of Indians and British, the two races which it is her dearest desire shall be firmly knit together in a union so free as to be indissoluble. There were letters from the Prime Minister, Lord Haldane and from many others. Eleven speakers uttered their tributes to this greatest of living women, this statesman, orator and warrior in the cause of truth, who has gone through the rigours of persecution, the storms of abuse and hatred, the glory of sacrifice, and the privilege of ceaseless work, and has emerged, beloved, invigorated and crowned with eternal youth. Those who took part in that meeting had the sense that beauty, the finest beauty of all, that of the soul was abroad in the crowded hall. . . . The speakers rose to that sense of an invisible, yet

almost tangible grandeur, and from the openig speech of Margaret Bondfield¹ to the last words of Srinivâsa Shâstri, everyone tried to express in words what could be more easily felt than said . . . When she rose to reply to those who had addressed her, the audience rose also, and there were brought to the platform great masses of roses and two of the soft wreaths which Indians present to those they honour. . . . Her voice quivered at first, then grew firm with that note of extraordinary beauty which is as unique a possession as the mind which inspires it . . . She is not only a great woman but a great human being. . . ."²

Dr. Besant presided at the German Convention in Hamburg, 6-7 August, and over a great Dutch Convention at Arnheim, 8 August; and on the 16th left for India. She made a note in her *Diary* that the 25th was the anniversary of her first lecture in 1874.

On 3 September, in Madras, a second Jubilee Demonstration was held, with her political friend Sir C. P. Râmaswamy Iyer in the chair, when all kinds came to do her homage. A third demonstration was held in Bombay, 1 October, with Mr. M. A. Jinnah, M.A., the Muslim leader, in the chair, where she was royally welcomed. Between these two celebrations she went to Simla to discuss with the Viceroy (Lord Lytton), and other authorities the questions upon which she had sought information in England, especially on the Commonwealth of India Bill, now shaping. Dr. Besant worked arduously to secure representative people to support the Bill, and strove also for a united Congress behind it, backed by Hindu-Muslim unity.

By special request of the Bombay members, the International Theosophical Convention was held in Bombay, 24-26 December. Dr. Besant gave a series of addresses on "The Real and the Unreal in a Nation's Life." She said in her Presidential Address: "It is difficult to over-estimate

¹ First woman to be a Cabinet Minister.

² Dr. Marion Phillips, in *The Labour Woman*, p. 129.

the valuable services rendered by our International Lecturers, who travel far and wide, distributing the bread of life."

In India, a great impulse had been given to the movement by granting greater facilities to young people to join The Society; and Dr. Arundale,¹ who travelled in India from January to early April, had called forth an enthusiastic response from young men wherever he went. He and Mrs. Arundale (Shrimati Rukmini Devi) left in July to carry out a long tour in Europe, chiefly on Education. This tour covered Holland, Belgium, Germany, France, Poland, Sweden, Finland and Great Britain. Mr. Jinarâjadâsa went to Australia to preside at the Convention in Melbourne. Some Australian members invited Mrs. Josephine Ransom to go to Australia, where she was elected General Secretary. Dr. Bean, who had borne the brunt of several difficult years, kindly stood aside that the Section might have a change, and himself a rest. Mr. Jinarâjadâsa went on to the United States lecturing from city to city to eager crowds, and did the same in England and Wales, October and November. His special subject was "God's descent to Man—Man's ascent to God." He returned to India in December, visiting Cairo on the way.

In Holland several Lodges each adopted a German Lodge and established "a warm personal feeling of nearness and brotherhood between the two countries." Also, members all over the world sent financial help, books and magazines to Germany. England began to specialise in scientific study groups, an activity that has continued and grown with the years. In Italy, Lodges did not increase rapidly, but, said Col. Boggiani, this gave no idea of the progress and constant spreading of Theosophical knowledge among every class of Italian, and the magazine, *Il Loto*, was popular. Cuba had carried on with enthusiasm and had chartered six new Lodges. This Section, the mother of the movement in Central

¹ The Degree of Doctor of Letters was conferred upon him early this year by the National University.

and South America, had 43 lodges in all, distributed over Cuba, Costa Rica, Porto Rico, El Salvador, Nicaragua, the Dominican Republic, Colombia and Guatemala, under the direction of Senor de Albear. South Africa (where Capt. S. Ransom had visited all the Lodges in this year), had engaged in the Brotherhood campaign, but found it difficult to work out the question, because of still deeply seated, though gradually lessening race prejudice. The Netherlands Indies Section sometimes describes itself as the Indonesian Theosophical Society, for its influence spreads over and includes Lodges and Centres in Java, Sumatra, Borneo and the Celebes, and its membership includes Muslims, Christians, and Confucianists. The South American Lodges had received much stimulus from the visits of Mr. and Mrs. Wood and Mrs. Gowland. In Brazil, there was fraternisation with the Spiritualists, who are mainly of the Allan Kardec School and believe in reincarnation. Roumania held its first Congress in November, to unite the widely scattered members. The World Federation of Young Theosophists had begun to take shape in Australia, America, Europe, and especially in India.

THE FIFTIETH YEAR

"May Those, Who are the embodiment of Love Immortal, bless with Their Protection The Society established to do Their will on Earth ; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity."

—ANNIE BESANT

1925

WITH this year The Theosophical Society arrived at its Golden Jubilee. Fifty years of strenuous work lay behind, a promising future lay ahead. In the interests of Theosophy and The Society Mrs. Besant was stressing the "work of the Hierarchy," of the great Elder Brethren. Politically, she was immersed in the agitation for the support of the Commonwealth of India Bill, and was urging Indians to work for the Home Rule that meant their salvation, for it gave strength, dignity and coherence to national aspirations. In Calcutta, 16 January, she gave, to a great crowd, three lectures (the newly-instituted Kamâla Lectures) on the Value of Indian Ideals in Education, Religion, Philosophy and Art. She gave also the first lecture on the Commonwealth of India Bill, and the packed audience received it enthusiastically. She went to Delhi on the 23rd, to try to draw all parties together, to bring together Hindu and Muslim and to outline a scheme for Svarâj, for she was General Secretary to the National Convention. It was an outline of what was considered necessary for the welfare and "amity of the British and Indian Nations,—that India should be placed on an equality with the self-governing Dominions . . ." It also stated what India's Fundamental Rights should be.

In March, Mr. Jinarâjadâsa left for Australia, where he presided over the Convention in Sydney. The audience overflowed into another hall on the evening when the Fiftieth Anniversary was commemorated. Bishop Leadbeater pointed out how The Theosophical Society had changed the current of public opinion towards occult questions and spiritual conceptions of life. Mr. Jinarâjadâsa went on to lecture in New Zealand during April and May.

At a Youth Conference held in London, 2 and 3 May, under the chairmanship of Dr. Arundale, it was decided to interest young Theosophists throughout the world in the active pursuit of Universal Brotherhood ; to secure the treatment of animals in accordance with the Law of Brotherhood ; and to work for Educational and Political Reforms.

Mrs. Besant arrived in England 21 July, having with her the Commonwealth of India Bill. She secured support for its presentation to the Labour Government, then in power. A reception was arranged for her to meet many ex-Cabinet Ministers and members of Parliament, to hear her outline the principles of the Bill, and explain the larger issues which underlay the whole problem between India and Britain. She presided over the Annual Convention of the German Section, held in Hamburg 1-9 August.

At the Star Camp, Ommen, 11 August, Dr. Besant said that owing to the menace of war, the coming of a great Teacher was to be hastened. She declared that by the command of the Head of the Occult Hierarchy, she announced that several well-known members of The Society had been admitted into the higher grades of Initiation. It was an entirely new departure to make such announcements, and would call forth ridicule. But there was a purpose in so doing. She referred to three of the activities in which many members had been engaged for some years : Education ; the Liberal Catholic Church ; Co-Freemasonry.

She was, she said, further commanded by "the King" and the "Lord Maitreya and His great Brothers" to deliver a message : That as the Great One was about to use the vehicle prepared for Him, He had chosen twelve people to assist Him, He Himself being their Chief. Of these she was at liberty to mention only seven, apart from Mr. Krishnamurti, whose rôle was that of offering his prepared vehicle for the use of the Great One. The others were, Dr. Besant herself, Bishop Leadbeater, Mr. Jinarâjadâsa, Dr. Arundale, Oscar Kollerstrom, Shrimati Rukmini, Bishop J. I. Wedgwood.¹ Naturally, much interest was aroused by these statements, also much opposition to them and disbelief in authenticity.

For years Dr. Besant had been greatly concerned with the social and political conditions of the world, and she was convinced that Theosophy showed the way to their solution. In September and October she gave a series of addresses at Queen's Hall on "World Problems of Today." She surveyed the Problems of "Force, Colour, Nationality, Education, Capital and Labour, and Government."

On 4 December a party of 73 members from Australia and New Zealand arrived in Adyar, and on the 21st a large party led by Mr. Gardner arrived from Europe. A very large contingent came from the United States, and smaller numbers from many other countries.

This International Convention, celebrating the Fiftieth Year or Jubilee of The Society was the largest ever held. At least 500 overseas delegates and nearly 2,500 Indian members were present. Forty countries were represented, in 35 of which there were National Societies. Many temporary structures had to be raised to accommodate visitors, both for residence and for meals. The great Hall was much used for smaller meetings, while the banyan tree was "our Cathedral for the public lectures." Loud speakers were used for the first time in India. Dr. Besant and Mr. Jinarâjadâsa spoke

¹ *The Herald of the Star*, September, 1925.

respectively on "The Basic Truths of the World Religions" and "The Fellowship of Religion"; Mr. Krishnamurti and Dr. Arundale on The World University; Bishop Leadbeater and Bishop Wedgwood on the Revival of the Mysteries. Dr. Besant concluded the speeches, speaking on "The Activities of the Coming Half-Century."

Three activities were announced in which it was hoped members would engage—1. The World Religion; 2. The World University; 3. The World Government, by the restoration of the Mysteries; i.e., "by the recognition of their place as the World Government, as they were recognised in ancient days, a place they have ever continued to occupy, although even the very fact of their existence has long faded out of the minds of men."¹

With regard to the first, the General Council passed a statement on "The Basic Truths of Religion": There being but the World Religion, the Divine Wisdom or Theosophy, then all special religions are integral parts of that Religion. Certain basic Truths are found in the World Religion, and religions specialise in one or other of these Truths—to teach and proclaim them. The Theosophical Society was founded and exists. Members are free to admit any or none of these Truths, since all belong to the Universal Brotherhood of Humanity.²

Some days even before Convention began, all met in the great Hall and repeated brief prayers selected from the great Faiths of the world, and ended with the repetition of the President's words: "O Hidden Life, vibrant in every atom" etc.³

On 28 December, when Mr. Krishnamurti was speaking under the banyan tree, he was declaring that the Great Teacher comes to those who long for Him, who suffer and are unhappy. Then suddenly he cried: "I come to those who want sympathy, who want happiness, who are longing

¹ *The Theosophist*, February, 1926, pp. 551-2.

² *Ibid.*, March, 1926, p. 754.

³ See ante p. 460.

to be released, who are longing to find happiness in all things. I come to reform, not to tear down ; not to destroy, but to build."

A special feature of the Convention was "A Message to the Members of the Theosophical Society from an Elder Brother." The past was reviewed and thanks rendered to the great leaders of The Society, and the future forecast in terms of a World Brotherhood, to which all should subscribe by making Theosophy a significant and living force in each person's life.

In her survey of the year, the President referred to the splendid services rendered by lecturers, chief among them Mr. Jinarâjadâsa, Dr. Arundale and Mr. Wood. In most countries The Society had moved steadily forward. Members in Madrid established a central office to draw together Spanish-speaking Theosophists in both hemispheres. The Russian Lodges had organised themselves into a Section *outside* Russia. Charters had been granted to Puerto Rico, Roumania, Yugoslavia, and Uruguay. In the adverse balance was the defection of the General Secretary of Czechoslovakia, who carried with him a large proportion of the members, for the reason that they wished to sever all connection with Adyar on account of the pronouncements as to the "Coming of the Lord." With the President's consent, the charter was taken over by a minority, who saw "no reason to separate from the Mother Society." In China, Miss D. Arnold had applied practical Theosophy through the medium of education. The Brahnavidyâshrama, had attracted students from many National Societies. Dr. Cousins laid special emphasis on synthesis—in Religion, Philosophy, Education, Art, Science, etc. Mr. Krishnamurti inaugurated the Hindu services of the Bhârata Samâja. Mr. Jinarâjadâsa had started the building of the Buddhist Shrine, suggested in 1883 by the Master K. H. The Parsîs, the Jews, the Mahommedans and the Christians all had plans for their shrines. The Parsî Temple, the Mosque and the Church have been completed, only the Synagogue

awaits construction. Founders' Avenue was planted with mahogany trees.

The Young Theosophist Lodges in India were recognised as part of the Indian National Society ; they had previously been attached direct to Headquarters at Adyar. The International Fellowship of Arts and Crafts, under Mr. Jinarâjadâsa's direction, had given its special contribution to the Movement. Miss Mary K. Neff came to work at the Archives, to put them in order. Her researches have been embodied in several useful books and articles. Bishop Leadbeater issued *The Masters and the Path*, which has had great influence ; it was based on teachings given by the Master K. H. to a group of pupils about 1897.

NEW ASPECTS OF BROTHERHOOD

"The Unity of Theosophists is in their attitude to their ideals, not in their methods of reaching them."

—ANNIE BESANT

"To a degree not possible to have foreseen Theosophical ideas have gained currency throughout the world. The thought-seeds which we have scattered broadcast have taken root in many a country, in thousands of sympathetic minds . . ."

—H. S. OLCOTT

1926

MRS. BESANT went to Bombay to lecture on "The Coming of a World Teacher," and on "A World Religion." This title she presently changed to "Fellowship of Faiths," as she found the former led to the idea that a totally new religion was to be founded. In every place she spoke on the Commonwealth of India Bill, and proposed a line of action should the Bill be rejected.

At Juhu she laid the foundation-stone of the Masonic Hall, built amid the colony of Theosophists who have made Juhu so charming a community.¹ In Hyderabad, 11 February, she spoke publicly on "A World Religion," and to students on "The Coming of a World Teacher." In Karâchi, 13-15th she was given a municipal reception and address, and spoke to an audience of about 3,000 on the Bill. At Multan, 16th, she was received with extraordinary enthusiasm at the station and taken in procession through the bazaar. She laid the Lodge foundation-stone, and held meetings almost every

¹ Juhu is about 15 miles north of Bombay, and owes its existence largely to the exertions of Mavji Govindji Seth, a devoted Bombay Theosophist.

moment of the day. A busy day in Lahore, and then Delhi, Benares, Lucknow, Allahabad, Calcutta and Rajahmundry, etc. On 8 May, Dr. Besant left for Europe. She presided over the Scottish Convention, held for the first time in Glasgow, 5-6 June. As a signal mark of appreciation, she was entertained at luncheon by the Lord Provost, Magistrates and Council of the City. The Scottish Section, like others, was beginning to suffer from resignations owing "to recent developments in The Theosophical Society."¹

During the same month Dr. Besant gave a series of lectures at Queen's Hall on "The Coming of a World Teacher as seen by Ancient and Modern Psychology." Several London newspapers remarked on the "ritual" now observed on her entry to lecture. The great audience rose as she entered, dressed in sweeping white robes, and waited till she took her place at the rostrum, before seating itself to listen to her.

Dr. Besant flew to Holland to preside over the Section Convention, and in her addresses met the objections which some were beginning to feel with regard to the general course of The Theosophical Society, especially in relation to the allied movements, and the "World Religion in particular."² She visited Dublin, Belfast and Manchester.

Dr. Besant left early in August for a long tour in America, her first for many years. On arrival in New York a large number of reporters met and eagerly questioned her and Mr. Krishnamurti, who was travelling with her. The Press, misunderstanding her statements, made the error of announcing that Dr. Besant regarded Mr. Krishnamurti as "the new Messiah"; whereas she had carefully explained that she thought he would be the "vehicle" whom "the World Teacher" might use when He wished again to speak to the world, and he had been definitely trained for that possibility. It was untrue to state that he had been "proclaimed,

¹ *General Report*, 1926, p. 107.

² *Ibid.*, 1926, p. 62.

elected or accepted by The Society, of which he was a member."¹

At the station at Chicago, 29 August, a densely packed crowd greeted them, also in the Hall in which a reception was held. On 29 August seven special trains took the great throng to Wheaton for the laying of the foundation-stone of the new Headquarters, a scheme brought to pass by Mr. Rogers. The Fortieth Annual Convention of the American Section was held in Chicago, beginning 30 August with the exceptionally large attendance of some 2,200 members. The President took the opportunity, when speaking on two Resolutions which were presented, to affirm that she had steadily followed the rulings of Col. Olcott : that no one is bound to adopt one opinion as the opinion of The Society ; to keep the platform of The Society so broad that anyone could come into it who believes in brotherhood ; she ruled out of order any Resolution which expressed belief in anything, though any individual member of The Society can work as hard as he chooses in any line of action that appears to him to be good.

In December, Dr. Besant settled for some months in the Ojai Valley, and attended only to matters connected with the purchase and development of the Happy Valley, which she was preparing to be the centre of a great Community, some hundreds of years hence.

¹ *The Theosophist*, September, 1926, pp. 638-9. When requested for information on sensational announcements in various papers that she had proclaimed Krishnamurti as the Messiah, Dr. Besant said :

"Similar statements were made in London papers and when I said nothing the imaginative authors added that I had postponed the announcement . . . My reason for accepting guardianship of the boys was that I was told that the elder had been selected to give his body as a vehicle for the World Teacher on His approaching coming, if the lad proved worthy of the privilege when he reached manhood . . .

Last summer, in Holland, I mentioned to a large audience (in a Camp . . . to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle . . . I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah." (From Private Papers). See also *The Theosophist*, Nov. 1925, p. 143.

When Bishop Leadbeater left Adyar, 28 January, Dr. and Mrs. Arundale returned with him. During the voyage Dr. Arundale was asked if he was willing to undertake the General Secretaryship in Australia, and set in motion some arduous pioneering work which would have far-reaching effects in the future. At the Convention in April his election was carried with acclamation. He at once planned how to arouse a greater sense of patriotism in Australia. He and Mrs. Arundale resided at The Manor, to help Bishop Leadbeater in developing this Occult Centre which is to aid the country in playing its part in the future development of the sixth Root Race.

Dr. Arundale took a keen interest in national movements and declared that all he did was as a Theosophist, whose will was to serve the best interests of the country ; and he set going many fruitful activities. He drew in many of the young members to assist him, and secured the services of Mr. J. L. Davidge, journalist and reporter, who, in 1934, gave his whole time to editorial work at Adyar, particularly as Assistant Editor of *The Theosophist*. The first Theosophical Broadcasting Station was erected within The Manor grounds at Clifton Gardens. It was one of the most powerful stations in Australia. The idea of having such a station to broadcast Theosophy had already been suggested by some members, but the enthusiastic promotion of the idea by Dr. Arundale made it a reality. The station was designated 2GB—2 meaning second class, and GB the initials of Giordano Bruno. It was formally opened on 23 August by the Minister for Education. Mrs. Ransom, who had for two years been re-building the Section, left in May for S. Africa, to join Capt. Ransom who had gone there earlier in the year to lecture and to assist the Section generally.

Throughout the year Bishop Leadbeater's attention was given to the Liberal Catholic Church, to The Theosophical Society and to Co-Masonry. On 24 October he arrived in Brisbane, where he had many meetings ; then he went to

Sourabaya, Java, 4 November. He visited Malang, Suryakarta, Samarang, Bandoeng, Weltvreden, Buitenzorg, and in each place gave himself up to many engagements, despite his advancing years. On the way to India he visited Penang, Rangoon and Pegu, with meetings in each port. He held a question meeting on Theosophy in the Mahâbodhi Hall in Calcutta, where relics of the Buddha are enshrined. He and Dr. and Mrs. Arundale all arrived about the same time in Benares. Dr. Besant had cabled them to assist there with the Convention, as she had decided to remain in California. The Convention lectures were on "The Theosophist's Attitude": 1. To Death and the Unseen, by Bishop Leadbeater; 2. To Nationalism and Internationalism, by Dr. Arundale; 3. To Science and its Message, by Mr. Yadunandan Prasâd; 4. To Art and the Arts, by Mr. Jinarâjadâsa.

In her Presidential Address, which she wrote, Dr. Besant said that as she glanced back over her three periods of Presidentship, she saw how the Society had grown from eleven to forty-two Sections. The three great Objects of The Society had not only found their expression within its ranks, but also in three exterior aspects: The Fellowship of Faiths; the World University; and the Revival of the Mysteries. The first was growing most rapidly, as an organisation bearing that name was formed in the United States, and has gone on successfully. The Brahmavidyâshrama, had carried out the second at Adyar, as had also an Educational group in Java, and another in London under Prof. Marcault. The Mysteries had an "outer basis in Masonry."

England was specialising in "students" week ends. The French Section was assisting Lodges to form in Greece. In Cuba a new young group came into office, taking over the eighteen years work of the veteran Don Rafael de Albear. The new group started to form a Federation of Spanish-speaking Sections to link them closely together in the common work. Everywhere The Society was

progressing ; each Section with its own emphasis. Though there had been many resignations, yet 6,127 new diplomas had been issued, and there was a nett increase in membership of 1,915. A new organisation was an Association of Hebrew Theosophists, which for a time issued a quarterly called *The Jewish Theosophist*.

Mr. Jinarâjadâsa spent much of this year touring in India, and was in Burma in September and October. He had prepared for the Jubilee celebration of 1925 a most valuable book called *The Golden Book of The Theosophical Society*. Owing to delays this was not ready until May 1926. It gave a graphic account of The Society's history, and was embellished with over 334 illustrations.

Several other useful books had been issued during the year, including *The Chakras*, *Glimpses of Masonic History*, *The Hidden Life in Freemasonry*, by Bishop Leadbeater, and *Nirvâna*, by Dr. Arundale.

1927

Dr. Besant remained in Ojai until 20 April. On her way to England she visited a few cities, and arrived in London 9 May. In announcing the establishment of the Happy Valley community, Ojai, Dr. Besant said she found H. P. B.'s prediction of a new Sixth Race to be formed in the United States of America being fulfilled. She believed the setting of that Race to be in the Ojai Valley, where already a band of workers had gathered. The Centre thus forming was "to develop into the New Civilisation for the Americas" She appealed for funds and said she had accepted the task of founding this Centre because she knew that behind it were the Masters Whom she had "served for 38 years." . . . She sketched out what the Community was to undertake, and the ideals it should follow. It was a "cradle . . . to grow into a miniature model of the new civilisation." Land was bought, some 465 acres, in the beautiful Happy

Valley, about 80 miles north of Los Angeles. Dr. Besant formed a strong organising Committee, and said that as soon as possible settlers would be permitted. Response was generous. Events did not turn out as Dr. Besant hoped, the Community did not shape into anything definite, especially as she was later unable to give it her personal attention. The plan is in abeyance, awaiting a future revivification; meanwhile the land is let out to cultivators.¹

Dr. Besant presided over the English Section Convention, 5-7 June, where she made an urgent appeal for Peace. She said: "The task upon us today is to assume definitely that leadership which is our duty, however weak may be our power, however small our influence in the world." She reminded her hearers how the Masters of Wisdom wait and work, century after century, in tireless patience, for Humanity, . . . and in the world about us we should strive to serve Them by giving the world the lead to solve its problems with peace. "If every member of The Theosophical Society would add his thought, his will to peace, if every one of us would add our little strength, we should make such a current in favour of peace that all militarism would be looked on amongst us a savagery, and all cruelty as a crime against the universal brotherhood of all that lives."² She followed up this idea in November, when she asked all members to create "a chain of thoughts of World Peace encircling the globe," during the two minutes of Silence on 11 November.

This Convention passed an important Resolution urging upon the European Federation of Theosophical Societies the desirability of holding a Theosophical Congress annually or biennially in a different European country, to bring about a greater brotherliness. This has been done annually, with benefit to each country where the Congress is held. Dr. Besant gave four public lectures during June, in Queen's Hall, on "The New Civilisation." She repeated this subject in four

¹ See *The Theosophist*, April, 1927, pp. 106-11.

² *News and Notes*, Sept. 1927, pp. 3-5.

English towns and also at Glasgow and Edinburgh, where the Scottish Convention met. At almost every place she visited during the next few months she outlined the ideals of the new Civilisation, based on Brotherhood, on sharing and not on selfish holding. In July, the first meeting of the "external" Fellowship of Faiths was held in the City Temple, London, at a brilliant meeting, when seven religions were represented on one platform, among them Dr. Besant speaking on behalf of India.

Dr. Besant left for Amsterdam in July to preside over the Section Convention, and 18 August, attended the German Convention in Hamburg where during three days she spoke six times, and the one public lecture was attended by a deeply interested audience. Her title was "The New Race and Germany's Place in the World." She appealed for a deeper understanding of the "white" races, and a greater consideration by them for the "coloured" peoples of the earth. At Copenhagen, 23 August, she spoke to about 1,900 people on "The World Teacher and the New Civilisation." On the way to Oslo storms drove the aeroplane back to Copenhagen. By taking a boat she managed to reach Oslo, where she went at once to the University Hall and gave a lecture on "The Fellowship of Faiths."

In Stockholm, at the Swedish Section Convention, the President stressed the Coming of the World Teacher as being of paramount importance to civilisation. At Helsingfors, or Helsinki, (Finland) thousands of people eagerly welcomed her, and the papers gave her work and message much space. In Warsaw, 30 August, she met the opinion that was to be so often expressed—that as the message of Krishnamurti was all-sufficing, therefore it was better to cut loose from The Theosophical Society and all other organisations. Some were alarmed at this; but Dr. Besant assured them that all conscientious people were following the right path—for them.

The President was in Prague for six hours, 1 September, which were filled with meetings, then she went on to Vienna,

2 September, to Budapest, and by train back to Vienna where three meetings were held before she departed for Geneva. Then Paris and England. Capt. Wardall (accompanying Dr. Besant), who was Head of the Theosophical Order of Service, took the opportunity afforded by this tour to organise the work of the Order in each country they visited.

From 24-26 September Dr. Besant presided over the Welsh Annual Convention. On 1 October her 80th birthday was celebrated at the Friend's House, London, where members filled the Hall to pay her homage. She reminded her hearers that "there is only One Worker, one supreme Server—the One Life, in its highest manifestation, the One who dwells in our hearts and sends out His Light into the world."¹ On 2 October she gave another series of public lectures in the Queen's Hall on "The Future of Europe—Peace or War?"

Soon after her arrival in Adyar, 31 November, the President visited Lodges in S. India. She plunged again into her political work and took up the editing of *New India* and *The Commonweal*. The Convention at Adyar brought together 2,400 members, and for three weeks made a great centre of Theosophical life. The special Lectures were on The New Civilisation : 1. The Work of the Manu, by Dr. Besant ; 2. The Place of Occultism, by Bishop Leadbeater ; 3. The Work for the Plan, by Dr. Arundale ; 4. The Place of Women, by Shrimati Rukmini Devi ; 5. The Place of Intuition, by Mr. Jinarâjadâsa.

Bishop Leadbeater had returned to Australia from India at the end of January. He visited the Lodges *en route* to Sydney. During the year he resided more or less quietly at The Manor, for he was now suffering from diabetes. However, he engaged in most of his usual activities until November, when he went to Adyar to take part in the Convention.

The Vice-President, Mr. Jinarâjadâsa, presided over the Convention in Paris, 22-28 April, where he spoke

¹ *The Theosophical Review*, December, 1927, p. 638.

on "The Larger Vision of Theosophy." His view was that "The Theosophist who seeks his Âtmâ must seek it not only within himself, but also without . . . Brother to all men, brother to all the sciences, brother to all the arts—this ideal is the only Brotherhood worthy of a philosopher of the Ancient Wisdom."¹ Throughout May, Mr. Jinarâjadâsa toured in England, and included a series of three lectures in Queen's Hall on The Divine Vision : 1. The Vision of Man ; 2. The Vision of Nature ; 3. The Vision of Gods and of God. He summed up his views simply in a few words : "This outer universe of Mâyâ or illusion is still the mirror where we see the face of our Monad."² To the Theosophical World University he gave a course on "Ancient Sanskrit Literature." The World University was developing under Prof. Marcault, who arranged Students' Courses, and was assisted by the ablest lecturers in England. Mr. Jinarâjadâsa visited a number of Lodges, including several in Wales, and in early June was in Edinburgh and Glasgow. In almost every place he spoke on "The Re-making of God and Man." He went from Holland to Iceland, then so rarely visited. He then visited Portugal and Spain, and returned with Dr. Besant to India to take part in the International Convention.

Dr. Arundale was re-elected General Secretary in Australia, but he and Shrimati Rukmini Devi left soon afterwards for England, *via* India, to attend the Convention in June. They then went to the United States for the Convention in August, where Dr. Arundale dedicated the fine new Headquarters, and they made a considerable tour throughout the country. They returned to Adyar in time for the Convention.

England carried out a Reincarnation Campaign. Spain developed the Round Table, and emphasised Theosophical principles in education. Were this not a *Short History*, more

¹ *The Adyar Bulletin*, Oct. 1927, p. 141.

² *The Theosophical Review*, July, p. 341.

information would be given of the work done by the many able lecturers now devoting their time to the propagation of Theosophical Ideals ; also of those whose gifts of exposition had led them into the wider international service and were welcome everywhere—America, Australia, Europe, India, S. America, S. Africa, the British Isles and so on. But mention must be made of Mr. E. L. Gardner's tour in America, February to May, where his lectures on "The Coming of the Fairies" aroused great interest, especially in the Press.¹ Mr. Geoffrey Hodson issued two books, *The Coming of the Angels* and *The Brotherhood of Angels and of Men*, embodying his own special line of research.

1928

During January and February Dr. Besant devoted herself to political work. Her great desire was to draw all parties together to support a great Reconstruction Bill. To this end she attended the All-Parties Conference in Delhi, which met daily. By 16 March a Bill was prepared, and she began at once to expound it to the country.

On 2 June she went to put her plans forward in England. She met members of Parliament at the House of Commons and explained to them and to those high in authority the position in India and the necessity for meeting India's demands. She gave her usual series of lectures at Queen's Hall, June and July, putting the inner point of view as regards world-affairs, a view which covered the future, when the external crust of things had broken. Her first lecture dealt with The Crumbling of the Empire of Force ; followed by 2. Foundations of the Federation of Free People ; 3. Reconciliation of Independence and Unity ; 4. A Vision of the Future.

In July, Dr. Besant was elected for the fourth time as President by an overwhelming majority. During this month

¹ He had, with Sir Arthur Conan Doyle, carried out a special investigation, in England, along these lines.

she visited Birmingham, Sheffield and Manchester, and in each place gave the same lecture on "The Empire of Force, or Federation." Illness prevented her from presiding over the European Federation Congress in Brussels, 27 July—1 August, when every country in Europe was represented. Bishop Wedgwood took over the chairmanship of the Congress, and spoke on "Methods of Spiritual Training"; and Prof. Marcault gave a brilliant talk on "The Science of Peace." This Congress was held in the magnificent halls of the Palace of Fine Arts, where hang some noble paintings by M. Jean Delville.

For a while entries in Dr. Besant's *Diary* ceased, for she was so ill that it seemed as if she would pass away. But, like H.P.B., she made the choice of staying a little longer, to help forward the plans entrusted to her by the Masters. When her health improved, she returned to India, arriving in Bombay 24 August. Despite the fact that she was not yet wholly recovered, she plunged into political activities. In Lucknow she assisted in the framing of a new Constitution and began at once to popularise it, touring the country in the months of October, November and December.

On 21 October Dr. Besant suspended the operations of the Esoteric School of Theosophy, so that, under the inspiration of Mr. Krishnamurti, each might find himself free to seek the "direct Path" to spiritual Liberation. In December 1929 the School was partially reopened, as it was found that by suspending its active functioning the whole Society suffered the loss of spirit and vitality. In 1930 the spiritual discipline of the School was more or less resumed, and with special stress laid on the law of Ahimsa (harmlessness). In February 1931 Dr. Besant sent out a special "Call" to members of the E.S. to come to Adyar to help in building up "the Flaming Centre" asked for by the Masters. In November 1932 the School was practically restored to its former working, with some changes. On behalf of Dr. Besant, Mr. Jinarâjadâsa actively took part in its reorganisation.

Owing to her political engagements with the National Congress, meeting in Delhi, Dr. Besant was unable to attend the International Convention held at Benares. She placed the sole management of everything at Convention in the hands of Krishnamurti. She wrote : " There will be no ceremonials during Convention days, for the life he pours out so richly will, when the hour comes, create its own forms, in which his exquisite Ideals will clothe themselves ; but that hour is not yet." The subject for the Convention was : " The Changing Outlook of the Theosophical Movement." The speakers were Mr. Yadunandan Prasâd, Shrimati Rukmini Devi, Prof. E. A. Woodhouse, Mr. Sanjiva Rao. A Discussion took place on " The Future of The Theosophical Society," at which the principal speakers were—Dr. Arundale, and Prof. Woodhouse. Krishnamurti was to have spoken, but fell ill of a fever.

At this Convention it became clear that there was a sharp divergence of opinion between those who held there should be no ceremonial at all, and those who held ceremonial to be a way of spiritual expression. Dr. Arundale was elected General Secretary at the Indian Convention, held simultaneously, and began at once to plan a series of tours throughout the country. But in February Dr. Besant asked him to reside in Adyar and help her. He did so, and remained there for the rest of the year except that in May he presided over the Maratha Theosophical Federation at Nâsik. As Dr. Besant re-established *New India* in April she needed Dr. Arundale's assistance, and in September appointed him her personal assistant. In October, Dr. Arundale decided that it was not possible for him to continue to be General Secretary for India, owing to pressure of other work.

In April Dr. Besant had announced that there is a great Spiritual Being who represents the feminine side of Divinity, the Ideal Womanhood, the " World Mother." In a speech given at Adyar, she pointed to the marked change in the world with regard to the position of women, who are coming

to the front. In the coming civilisation the position of women would be fully recognised. In connection with the forward stride of evolution, the "World Mother" would be recognised publicly as She had ever been active spiritually. The leader of the movement would be Shrimati Rukmini Devi. This movement flared up for a while, then sank to the steady flame which it is today. It is under the direction of Shrimati Rukmini, and she goes about the preparation for a more active future, particularly in India, where she is already well known as a leader and a resuscitator of all that is best in India's traditional art and culture, giving them new interpretations; and from time to time she speaks of the "World Mother," to whom she frankly says her life is dedicated.

In January, Bishop Leadbeater left for Australia with Mr. Jinarâjadâsa, speaking to the members in the large towns on the way, and then settling in Sydney. Here he pursued his many activities as usual, and added to them by resuscitating and editing *The Australian Theosophist*.

Mr. Jinarâjadâsa paid longer visits to the Lodges *en route* to Sydney. In April he went to Brisbane and thence to America. By 4 July he was in Chicago where he presided over a large Convention, and took the main part for ten days at the American Headquarters, where a Summer School was held. The President instructed him to go to Central and South America. As Mr. Jinarâjadâsa did not wish to continue in office as Vice-President—for he thought it good to change—he asked Dr. Besant not to re-appoint him. She appointed Mr. Warrington to the office, which he held until 1934, in recognition of his long services to The Society in the United States. The Office only demands special work when a President passes away, or resigns, etc., while in office; then the Vice-President becomes Acting President and makes arrangements for the election of the new officer.

Mr. Jinarâjadâsa arrived in Rio de Janeiro 10 October. He was the first leader in The Theosophical Society to tour in S. America, and was eagerly and trebly welcomed on account

of his ability to speak Portuguese, Spanish and Italian. The Ministry of Foreign Affairs placed a motor-car at his disposal, and the Section and Lodge officials entertained him royally. He found Brazil "the country of Universal Fraternity," entirely free of colour prejudice. . . . "Brotherhood is definitely inculcated by the State as the duty of the citizen." In his lecture, 22 October, Mr. Jinarâjadâsa revealed that Brazil, and especially Rio de Janeiro, was to have a glorious spiritual future and a great mission to carry out in the evolution of the peoples inhabiting the South American continent, by preparing the ground of the Seventh Race, the cradle of which would be this enchanting part of the American Continent.

The subject of Yoga greatly attracts Brazilians, and Mr. Jinarâjadâsa spoke to an audience of about 1,500 on "True and False Yoga." On 31 October he visited the Protestant Missionary Centre, where the pastors of all existing churches in Rio were present. The meeting terminated with a vote for the confraternisation of all the religions of the world. In town after town Mr. Jinarâjadâsa was received with great joy. At Santos no foreigner had ever drawn such vast audiences or aroused such keen interest. In other places there were audiences of 2,000 and more, and his lectures were sometimes broadcast. He went on to Paraguay where the same success attended his efforts, and a Section was formed under Senor José Marsal. The same was the case in Argentina, at Buenos Aires and La Plata. The newspaper records show what an immense and stirring effect his visit had upon these countries. His work was followed up by Sr. Salvador Sendra, who stimulated the sale of Theosophical literature in the chief bookstores.

In June, Mr. J. R. Aria, the Recording Secretary, died suddenly of cholera, after twenty years of devoted and unbroken service.

In examining the Section Reports, the titles for lectures, and the activities undertaken by members, it is clear that the

general tendency was to make Theosophy increasingly practical, to apply it in every field. A typical instance was in Cuba, where it was decided that the Cuban *Theosophical Review* should take its full share in matters which directly tended to the aggrandisement of the best aspirations and activities of that country. Greece received its charter. In Geneva Mrs. Cousins, Mme Kamensky and others were instrumental in founding, under the Council of the European Federation, an International Theosophical Centre, to link up the many movements for "human uplift." It did excellent work under Mme Kamensky's direction till 1937, when it went into abeyance. Many European Sections received visits from well-known lecturers. During the absence of Dr. Cousins on his long world tour, Mr. Knudsen took his place in the Brahmavidyâshrama. He had long been in touch with Adyar, having first visited it in 1897.

1929

In *The Adyar Bulletin*, January, Dr. Besant wrote that she had asked her Master's permission to retire, but he said, No. She therefore pursued her active way in The Society and in politics—making valuable recommendations, planning moves, exhorting and persuading, attending political Conferences, and influencing decisions. But as her appeal for help had failed, she closed down *New India* in January, and only the weekly was kept going, at a loss. She felt that the members of The Society had not supported strongly enough the task she had undertaken. She wrote : "The Theosophical Society is once more faced by a Call from its real Founders, the Chohans Morya and Kuthumi, who ever work together, the first in the field of Nations, the second in the field of Education, including, of course, Religion." Dr. Besant then recalled that *The Phoenix* (1883) had failed through the indifference of the members, and now *New India* also suffered from lack of support. She had made it "a weekly

for lack of funds, but needed (it) now as a daily through the last stage of the struggle" towards Self-Government. It "was re-started at the wish of the Regent of India."¹ Several times during the year she deliberately called upon all Theosophists who believed in the Inner Government of the world, to work for Dominion Status. At another time she wrote: "What I say of the Inner Government of the World I speak from personal knowledge, for I have studied and practised Raja Yoga steadily during forty years, have obeyed the instructions given to me by my Guru in my political (as in all other) actions in India and England . . ."² She said to Theosophists "that the Freedom of India within the great Federation of Free Nations linked together by the British Crown, is a condition essential to the Great Plan which must ultimately succeed, because it forms part of that Inner Government of the World, which is seeking to begin the founding of a Federation which will ultimately include all the civilised Nations of the world, on a basis of perfect internal Freedom and complete equality between the component Nations."³ To this end she travelled about, attending Conferences and meeting the leading politicians, keeping before each and all, in spite of growing opposition and the advocacy of "Independence," the high goal she believed to be best for Britain and India conjointly. But the strain of such activity told upon her, for she had not fully recovered her strength since the preceding year.

In April Dr. Besant left Bombay, and was welcomed in London, 4 May. Later in the same month she presided over the European Congress at Budapest, at which Mr. Cochius was elected General Secretary of the Federation in place of Miss Dijkgraaf. The Government of Hungary was friendly to the Congress, on account of Dr. Besant's protests against the injustices to Hungary at the Treaty of Trianon. She presided over the English Convention in June, and gave

¹ *The Theosophist*, Jan. 1929, pp. 340-2.

² *Ibid.*, Nov. 1929, p. 122.

³ *Ibid.*, March, 1929, p. 570.

a series of four lectures at Queen's Hall, reverting to a subject which is always of interest—The Life after Death : 1. Not all of me shall Die ; 2. The Facts of the Intermediate World ; 3. The Facts of the Heavenly World ; 4. The Return to the School of Life.

During July the President visited Dublin, Belfast, Edinburgh (presiding over the Scottish Convention), and also Bradford, Leeds, Cardiff and Bristol—speaking either on India or on The Life after Death.

A memorable event in this year was the successful Theosophical World Congress, held at Chicago, 25-31 August, when twenty-seven countries were represented, and 1,300 members were present. Miss Dijkgraaf went across to give her efficient help as Secretary of the International Congresses. There were splendid attendances for the President's lectures on "Theosophy and World Conditions" and "Right Civilisation." Great speeches were made by several members. Some important subjects came up for discussion : 1. Suggestions had been made to alter the Objects of The Society. Dr. Besant offered a Resolution that there should be only one Object, to promote Brotherhood. After much discussion it was decided to suggest to the General Council to take a postal vote on leaving the Objects as they are. This was done and the large majority voted in favour of no change. 2. A Resolution to rescind the action of The Society in joining the "Fellowship of Faiths" was carried.

Mrs. Jinarâjadâsa presented the following points for discussion, to clear the position and ideals of The Society : 1. That Freedom of Thought did not really exist in The Theosophical Society ; 2. That Theosophy was wrapped up in a creed. Members felt outside the pale who did not subscribe to the many activities which were announced as desired by the Great White Lodge ; 3. That the chief officers of The Society should not be officially associated with any sects, creeds, denominations or dogmatic cults ; 4. That any official belonging to some definite persuasion labelled

The Society in that place ; whereas the chief work of The Society was to carry out its Objects.¹ Dr. Besant vacated the chair to speak to Mrs. Jinarâjadâsa's letter. She warned the Congress that they could not pass resolutions limiting in any way The Society's choice of officers without infringing its freedom and neutrality. She agreed that other organisations should not be confused with The Society by occupying the same buildings, and recommended this should cease. She issued a statement that though The Society had helped the Liberal Catholic Church as a reformed presentation of Christianity, as it had helped the Bhârata Samâj in India, yet because of the danger of identification she was not attending any more of its services.²

Other Resolutions were : to promote Peace ; to recruit Youth ; to use the Theosophical Order of Service more fully ; and to urge international understanding. Dr. Besant announced that as a result of her observations in America, she had resolved to remove the publication of *The Theosophist* from India to the United States. She would remain chief Editor and write in it, but she would have in California the brilliant aid of Mrs. Hotchener, and Mr. Hotchener would be Business Manager. She said her "Watch-Tower" notes represented her editorial policy, whether dealing with Theosophical teachings, or with the ideas of the editor on the things dealt with . . . She regarded the search for Truth as the bond of union, not any individual or group opinion.

At the Convention, in Adyar, Dr. Besant spoke on "The Past and Future of The Theosophical Society" ; Bishop Leadbeater on "The Two Paths" ; Bishop Wedgwood on "The Gaining of Spiritual Experience," and Mr. Jinarâjadâsa on "Theosophy and Latin America." There were two main dangers, said Dr. Besant, in the way of The Theosophical Society, each of which we must avoid—"The danger of

¹ See *The Theosophist*, June, 1929, pp. 285-7.

² *Ibid.*, August, 1929, pp. 400-1.

orthodoxy, which would be its death by fossilisation ; we must oppose any tendency—world-wide, racial, national, local, the last in our Lodges—of identifying The Society with any religious, economical, political or social beliefs."

Bishop Leadbeater left Sydney in April to take up residence at Adyar, at Dr. Besant's request. Dr. and Mrs. Arundale took charge of The Manor. Bishop Leadbeater went first to Java for six months, where he was exceedingly busy almost every day. He arrived in Adyar in November, and settled there for the rest of his life, except for occasional visits elsewhere.

Dr. and Mrs. Arundale went to Java, Australia, to the United States for the Congress, and to Europe. Mr. Jinarâjadâsa continued his remarkable tour in South America. He was still in Argentina at the beginning of the year and visited La Plata. Then he went to Bolivia, Chile, and Peru in February, March and April. At Lima he addressed packed audiences of 1,500. The Roman Catholic Archbishop issued a prohibition in all the papers, excommunicating all Roman Catholics who attended his lectures, designed to deceive "the unwary with what he calls Theosophy." But the answer was a crammed theatre, tremendous ovations before and after each lecture, and thousands cheering him on his way back to his hotel.

In Costa Rica foundations had been well laid. Thence Theosophy had spread through Salvador, Nicaragua, Honduras, Guatemala and Colombia. In 1927 Dr. José B. Acuña had been appointed Presidential Agent of these Central American groups. During Mr. Jinarâjadâsa's visit in May they consolidated into a Section with Señor Mariano L. Coronado as first General Secretary. Paraguay and Peru also developed into National Societies. Mr. Jinarâjadâsa continued his tour through Nicaragua, Honduras, Salvador and Guatemala till the end of June. He then went on to Mexico. The Roman Church forbade its adherents to attend his lectures, but they did so in large crowds. By September he had

reached Cuba, where the same success attended his work, and he finished his tour at Puerto Rico. This bare mention of Mr. Jinarâjadâsa's work in these Spanish, and Portuguese speaking countries can give no idea of the immense value of the task he accomplished, nor of the influence of his visit. He attended and spoke at the Chicago Congress, and later in the year visited both Portugal and Spain before returning to Adyar for Convention.

Throughout the year almost all Theosophical magazines discussed the views of Mr. Krishnamurti. Much interest was aroused when he abolished the Order of the Star in the East. He thought that any organisation for a spiritual purpose only tended to fetter Truth. He looked upon such an Order as an attempt to organise spirituality, which cannot be organised. His views caused many to leave The Society on the plea that organisations were no longer necessary.

Mr. Wood left Australia to take up the post of Recording Secretary at Adyar. In India, the Young Theosophists amalgamated into an All India Federation with 2,200 members. There were other lecturers travelling widely and bringing Theosophy before a much larger public than ever before. This year marked the Golden Jubilee of the starting of *The Theosophist* by the Founders.

1930

With the January number, *The Theosophist*, hitherto published at Headquarters, Adyar, became *The Adyar Theosophist*, to distinguish it from *The Theosophist* now published in Hollywood under the direction of Mrs. Hotchener. *The Adyar Bulletin* was merged in *The Adyar Theosophist*.

In the March *Adyar Theosophist*¹ Dr. Besant wrote an important article entitled "To members of The Theosophical Society." She recalled how she was in 1909 first given the charge to work for the Freedom of India. She wished her

¹ P. 523, et seq.

co-workers to understand this, and reminded members that H. P. B. had been advised long before that one of the purposes of The Theosophical Society was to raise India among the nations of the world. She drew attention to the work which had been entrusted to herself and Bishop Leadbeater with regard to Krishnamurti, connected with the beginning of a new sub-race and Root Race. She reminded all that the world is under the guidance of three high members of the Occult Hierarchy—and therefore its progress is really orderly, for "Occultism is the most orderly thing in the world," and that all in the ranks of The Society should try to co-operate even in the midst of differences. She mentioned the work of the Happy Valley in California as a preparation for the future, at the head of which was the Manu Vaivasvata, with the assistance of His lieutenant, the coming Manu. She said: "I am His agent, and I have later to help to build up the free civilisation of India and the new civilisation of California." Along with such racial preparation went the religious teaching of the world, and in this department Krishnamurti was at work. In the furtherance of that work she had gone to California with him in 1926. There were difficulties of type and temperament, but she urged all to work together.

In March, Dr. Besant announced that as the London Theosophical Publishing House found it necessary to go into liquidation, and in order to save the copyrights for The Society, she had bought them up. (She bequeathed them to Dr. Arundale). Her son, Digby Besant, consented to become Manager on her behalf. The new House was to be a Branch of that at Adyar and bear the same name.¹ Dr. Besant arrived in England, 2 June, with Mr. Jinarâjadâsa.

A great Congress was held at Geneva, 27 June to 1 July, at which both Dr. Besant and Bishop Leadbeater were present. The delegates were received by the civic authorities. Besides overseas delegates, twenty-five European countries

¹ See *News and Notes*, March, 1930, p. 4.

were represented. Interest centred in the two veteran leaders, now 83 years old. In her opening address Dr. Besant reminded her audience that "The Divine Wisdom is a living developing thing in the world." There were many able speeches and discussions.¹

Dr. G. de Purucker² arranged for his representative, Prof. Lars Eek, Sweden, to go to Geneva and seek an interview with Dr. Besant. He said that Dr. de Purucker hoped Dr. Besant, Bishop Leadbeater and the heads of all our National Societies would accept his invitation to meet at Point Loma on 11 August, 1931, the centennial of the birthday of H. P. Blavatsky.

Dr. Besant heartily welcomed this message of good-will and co-operation among all the twenty-two Theosophical Societies throughout the world. She sent a cablegram to Dr. de Purucker consenting to co-operate in his plan to issue a Centennial edition of the complete works of Madame Blavatsky; and accepted for herself and Bishop Leadbeater the invitation to be present the following year at Point Loma. Plans were formulated, in particular that three official representatives of all known Theosophical Societies be convened to exchange opinions with the view of fraternal co-operation. It was suggested that Dr. Besant should take the lead in this (but she had no objection to Dr. Purucker or any other individual taking the initiative); that all Theosophical Societies be invited to encourage fraternal delegates to be present and convey greetings to and from their respective Societies at all meetings, whenever suitable. All these items were accepted unanimously. However, in the August *Theosophical Forum*, Point Loma, Dr. de Purucker stated his own terms for co-operation among the Theosophical Societies, and his own plans for the proposed

¹ For excellent reports of the Congress see *The Theosophist* (America) Aug. and Sep., 1930.

² Successor to Mrs. K. A. Tingley, of the Universal Brotherhood and Theosophical Society, with Headquarters at Pt. Loma, California.

Centennial celebrations. He objected to the memorandum drawn up at Geneva, and he made criticisms which reflected both directly and indirectly upon Dr. Besant and Bishop Leadbeater. He did not wish—1. His plans to be discussed in a Council; 2. That thousands should attend the Point Loma celebrations, though friendship would be extended to all; 3. He desired that it should be left to him to invite officially the Heads of Societies and representatives; 4. That all who attended must come as Theosophists alone, and that if Bishop Leadbeater came it must be as the duly accredited delegate of some Section or Lodge.¹ After further interchanges, the plan was eventually dropped, and Dr. Besant decided to hold a celebration at Adyar, as she could not agree to the conditions laid down by Dr. de Purucker, nor pass by the criticisms of Bishop Leadbeater.

Dr. Besant presided over the English Convention in London, and when sketching the main lines of The Society's work she said she was not in favour of having sponsors recommending applicants as people whom they thought would be worthy members. If The Society is a nucleus of Universal Brotherhood then it "ought not to reject any who desire to enter that brotherhood."² Bishop Leadbeater was also present at this Convention and was warmly greeted.

Both Dr. Besant and Bishop Leadbeater attended other Conventions, Federations and Lodges, but they felt the strain, were not well, and cancelled some engagements. On 2 October a very large party gathered to say good-bye (for the last time) to Dr. Besant on her return to India, accompanied by Mr. Jinarâjadâsa.

Bishop Leadbeater, from 30 May when he landed at Toulon, had fulfilled a very strenuous tour through France, Austria, Hungary, Poland, Germany, Holland (Convention),

¹ See *The Theosophist*, (America) for Aug., Sep. and Oct. 1930; and *The Theosophical Forum*.

² *News and Notes*, August, 1930, p. 2. This suggestion was formally presented to the General Council, which voted in its favour, 1931.

Switzerland (Congress), England (Convention), Wales (Convention, when he presided). Answering questions was his particular way of meeting his audiences.

On Mr. Jinarâjadâsa's return to India, Dr. Besant appointed him her Deputy to act for her in all matters which were within her Presidential duties, which she might submit in writing to his charge.¹ He was not "Deputy President," as some thought, but Deputy for the President, as was permissible according to the Rules. Dr. Besant further empowered him to act for her in the administration of Adyar when she was not present, and as Chairman of the meetings of the General Council and Executive Committee when the Vice-President was not there.

Benares was the scene of the International Convention, and the subject discussed was "The Future of The Theosophical Society." Dr. Besant, Mr. Jinarâjadâsa, Mr. Hirendra Nâth Datta, Mr. Wood and Mr. B. Sanjiva Rao were the speakers.² In her Presidential Address Dr. Besant dealt with two questions: 1. The place of the Masters in our lives. She recalled how H. P. B. had related all her life to her Master's wishes, which constituted for her the supremest claim. 2. The two Masters most concerned with The Society had hinted that Adyar should be given more attention. They had chosen it, and sent H. P. B. to live in it for some years to create an atmosphere to make it easy to receive Their influence. She asked that Sections would each send again a young man or woman to live in Adyar, who would then carry that influence out to benefit the world.

The many criticisms of The Society, engendered by the declarations of Mr. Krishnamurti, were perhaps best summed up in a statement made by Dr. J. J. van der Leeuw, when he was asked to stand as General Secretary of the Netherlands Section. He thought the occult had usurped the place of the

¹ From the original Order.

² See *The Future of The Theosophical Society*, Convention Lectures, 1930.

spiritual, that Theosophy was no longer the experience of the Eternal by each person, "but a system of occult tradition in possession of a group of perfect beings, not accessible to ordinary men, but known by a few, who consequently become mediators revealing the divine wisdom." The consequence of this was discipleship and initiation, the whole forming a system of mediation in direct contradiction to Theosophy as an experience of the Eternal in ourselves. . . . He saw only one way out: That Theosophists "must find their certainty in the Theosophy of realisation and concentrate on that, rejecting entirely the element of revelation . . ." He saw the cause of most Theosophical difficulties in the system of occult communications . . . He thought each should speak in his own name, authority and conviction, or not at all.

Capt. Max Wardall, on behalf of the Theosophical Order of Service, travelled extensively and had enthusiastic and appreciative audiences everywhere, attracted by his vigorous, eloquent urge to live simply yet healthfully. Dr. Arundale and Shrimati Rukmini visited Australia, where Dr. Arundale presided over some of the Convention.

Mlle Aimée Blech passed away early this year. She had conducted a class on Theosophy for 25 years or more at the Paris Headquarters, and was much admired and loved for her ability and helpfulness. The class is still conducted in her memory.

Requests came in to the President asking if something could be done about the confusion likely to be caused by the fact that Dr. de Purucker had changed the name of the Universal Brotherhood and Theosophical Society to The Theosophical Society. She replied that she saw no reason for disputing over names. . . . "We remain simply The Theosophical Society. The address on our paper shows that we are still in our original home purchased by Col. Olcott, chosen by the Masters as the first President. Keep kindly feeling, that is the really important thing."

PAUSE

"It is by tolerance, as tolerant as God Himself, that men of all religions are enabled to join together in every form of educational, social and political work on the common platform of aspiration towards the highest truth."

—ANNIE BESANT

1931

DR. BESANT decided to issue *The Theosophist* again from Adyar. She felt the work of The Society generally had suffered from not receiving inspiration direct from "the Centre on earth for the forces of Shamballa." Mr. and Mrs. Hotchener decided to carry on a magazine and called it *World Theosophy*. On Dr. Besant's passing, the editors ceased publication, feeling they had fulfilled their promise to her.

In her "Watch Tower" notes¹ Dr. Besant said the most important matter for full and frank discussion seemed to her to be "The Future of The Theosophical Society." "Our search for Truth must be continuous, and we have the joy of believing that time is limitless." She recommended all to lend a helping hand to anyone we come into contact with ; and to study the young people around us, to use our longer experience to help and not to hinder them. Dr. Besant grew indifferent as to whether she lived or not, awaiting her Master's will. When at the close of the first Round Table Conference on India (London), it was announced that the "responsibility in the centre" was accepted, Dr. Besant thought that for all practical purposes that meant "Home Rule" for India, and all the rest were minor details. She felt her own work for India in this life was over, and withdrew her attention from it.

¹ *The Theosophist*, January 1931.

Mr. Jinarâjadâsa noted¹ how the Roman Catholic Church seemed to be making a determined attack on Theosophy. At the end of the previous year articles had appeared in Roman Catholic magazines : 1. In New York on "The Rejection of Theosophy," 2. In Granada, Nicaragua, "The Fight against Theosophy." Both published the same prayer to be repeated daily, which ended with the words : "in particular for the rejection of Theosophy." The Spanish magazine added an "apostolic resolution" not to belong to any Theosophical Society, nor to read books on Theosophy. France often found the Theosophical work opposed by the same Church.

On 18 January Dr. Besant went to Shrirangam to preside over an All-India Humanitarian Conference, held in the Temple buildings. She said in her opening speech that "the exercise of love and compassion towards all around is the noblest quality of advanced mankind." This effort fatigued her and from then onwards she retired more and more—resting, reading, pondering serenely. In May she slipped and fell, injuring her left knee, and was confined to her room. She was devotedly cared for under the direction of her faithful physician, Dr. Srinivâsa Murti.

Dr. Besant had decided, as notified in the January *Theosophist*, to celebrate H. P. B.'s Centenary at Adyar on 11 August. She invited each National Secretary to come to Adyar for this anniversary ; but as it was impractical for them to do so, the Executive Committee advised all Sections and Lodges to make a special festival of commemoration, stressing H. P. B.'s spirit of sacrifice to The Society and the greatness of her contribution to Theosophy. The Committee also recommended that at the festival Lodges should collaborate, if opportunities occurred, with other Theosophical organisations which differed from The Society, but are nevertheless deep in their attachment to H. P. B.²

¹ *Ibid.*, p. 168.

² *The Theosophist*, May, 1931, pp. 153-4.

The August number of *The Theosophist*¹ was of particular value in that all the articles except the "Watch-Tower" notes, were by H. P. Blavatsky. Of special importance was an unpublished article by her on, "The Original Programme of The Theosophical Society." At Adyar, Mr. Jinarâjadâsa arranged a special exhibition of H. P. B.'s MSS., SCRAPBOOKS, mementoes, etc., and exhibited a selection of letters from the Masters. A cable of greetings was sent to Dr. de Purucker.

Earlier in the year there had been some fraternisation between Lodges of the various Theosophical Societies, especially at Boston and Hollywood, where met The Theosophical Society, the Point Loma Theosophical Society and other groups.

Dr. Arundale and Shrimati Rukmini had been in Australia, where Dr. Arundale's work was to arouse patriotism for future purposes.² They left Adyar in May, and visited Paris, then Holland for the Blavatsky Convention in Amsterdam. In London Dr. Arundale took Dr. Besant's place as President of the European Congress, held from 18-23 June, under the direction of Miss Dijkgraaf, and gave the opening and closing addresses.

On the 27th, at the invitation of Dr. de Purucker, Dr. and Mrs. Arundale, with a number of members from England and other countries, representatives of the Point Loma Society and of four other groups, met and in speeches throughout the day expressed their feelings of good will to all Theosophists, and to all other Theosophical Societies outside their own, uniting in their joint love and grateful remembrance of H.P.B. on the centenary of her birth. Though they might and probably would differ in methods of work and activity, yet they were one in loyalty to the Founders of the Society, and to Their envoy Mme. Blavatsky.³

¹ Edited during these years by Mr. Jinarâjadâsa.

² See *World Theosophy*, February, 1931, "The Australian Experiment," by G. S. Arundale. His "Who's for Australia" movement had over 100,000 members.

³ *The Theosophical Forum*, Aug. 1931.

Dr. and Mrs. Arundale went on to America where they assisted at the Convention and Summer School. Earlier in the year Mr. Rogers had resigned to devote himself to the lecture field, and Mr. Sidney A. Cook had taken his place as General Secretary. Dr. and Mrs. Arundale returned to India, November, to assist at the Convention and to work generally at Adyar.

Because of the uncertainty of Dr. Besant's health, it was thought advisable that the Vice-President, Mr. Warrington, should take up his residence at Adyar, and assist in the administration and guidance of The Society. He and Mrs. Warrington arrived 18 December.

The Convention 24-29 December, Adyar, at which 13 countries were represented, was dedicated to the Founders. The five Convention lectures were all intended to show how Theosophists constantly think of the practical application of Theosophy to the problems of life. The general title was—Theosophy and the World's Needs: 1. The Economic Problem, the intrinsic value of things bought and sold, by Mr. Jinarâjadâsa; 2. The Shaping of Democracy, by Dr. Arundale; 3. Behind the Scenes of Unemployment, by Mr. Wood; 4. The Ground-work of Human Relations, by Bishop Leadbeater; 5. The Reorganisation of Civic Life, by Mr. Jamshed Mehta (Nusservanji).¹

The venerable President attended on two occasions. She declared the Convention open, when she said: "... only as you live Theosophy can you spread Theosophy ... The more you can use the higher bodies, the more you can help the people among whom you live ... You can only use the higher bodies by living Theosophy ... The deeper you go into yourself, the more the real you can be trusted ... Learn to trust the Divine in you. There lies your real strength. You are Divine ... Believe in the Self within you, the God within you, and then you will live

¹ The Lectures were not published as a book, but were summarised in *The Theosophist*, February, 1932.

the noblest life because it is a life of love." This was her last address.

From the Section Reports it was clear that The Society was in a state of pause : Dr. Besant had withdrawn ; the E. S. had suffered from suspension ; Krishnamurti repudiated all claims made on his behalf, and since he had been so much heralded, many either followed him, or were doubtful of the validity of the whole position, and withdrew ; almost all countries suffered from more or less severe financial depression. Many Sections reported loss of members from one or more of the above reasons, especially the last.

Some Sections were making progress. The Australian broadcasting station was doing good work, and Australia had benefited from the visits of Dr. and Mrs. Arundale and others. Netherlands East Indies opened an Olcott Park at Bandoeng, had held a ten days Congress, and formed three Federations of the Lodges. The Scandanavian countries were beginning to benefit from the active interest of Mr. E. C. Bolt. Mexico found handsome headquarters in Mexico City, and the Section was still under the guidance of Señor A. de la Peña Gil. In Argentine was some restlessness, yet keen enthusiasm in connection with the Congress of the S. American Federation of Lodges, in Mendoza, Uruguay. Chile found that Theosophy interested the cultured classes and Theosophical literature was extensively sold. Brazil held a Blavatsky week at Rio de Janeiro, in which many orators and musicians took part. South Africa divided into two Sections ; in 1936 they amalgamated again.

The group of Jewish Theosophists at Basra were persecuted by their orthodox leaders and eventually excommunicated. This attack had repercussions as far afield as New York and San Francisco, as well as in Cairo and Damascus. In Basra sides were taken by the people and the newspapers. Dr. Besant sent a statement that Theosophy was not a religion but rather a philosophy, and did not set out in any way to weaken allegiance to a person's faith, but rather to

illumine and deepen it. Some years later an agreement was arrived at between the Jewish Theosophists and the orthodox section of the community. The ban of excommunication was withdrawn by the President of the Jewish Ecclesiastical Court in 1936.¹

1932

Dr. Besant was still able to drive out a little, but presently even this much activity ceased.

In January, Dr. Fussell, Secretary-General of The Theosophical Society, Point Loma, wrote on behalf of Dr. de Purucker, offering Dr. Besant a home at Point Loma. The American newspapers had given exaggerated accounts of the unrest in India, and Dr. de Purucker thought if a violent outburst did occur, work at Adyar might become impossible or inadvisable. Did the General Council deem it advisable to make this transfer, he offered 200 of their 330 acres at a very modest price. On behalf of Dr. Besant, Mr. Warrington replied, appreciating this offer, and the concern shown for Dr. Besant, but the outlook in India was far from being as dark as painted and presented no danger to The Society's activities. The gesture of brotherliness was appreciated, and also the willingness to sell a portion of the beautiful Point Loma estate.

Bishop Leadbeater left, 25 February, for Australia with many engagements ahead of him, but he contracted a severe chill, and, in addition, injured his foot, which for some time prevented him from walking. He was, in consequence, unable to visit New Zealand as arranged. But he especially broadcasted twice to the members over 2GB, and was heard perfectly. He returned to Adyar 18 June, where he worked again on occult chemistry.

To commemorate the centenary of the birth of Col. Olcott, the August *Theosophist* contained much material that is useful

¹ *Iraq Times*, 4 March, 1936.

to the student of The Society's history. Both this and the material for H.P.B.'s centenary had been gathered together with much patience by Mr. Jinarâjadâsa. He rarely left Adyar, except occasionally to lecture at a conference, being in constant attendance upon Dr. Besant.¹

In December she said that her work for this life was over. She was desirous that Adyar should benefit by having a Theosophical School on the Estate. She had always drawn youth about her, and now another generation of young Theosophists was coming forward everywhere.

In March, Dr. Arundale with Shrimati Rukmini left for England, where he gave talks to members only and spoke at Convention. They visited Holland, Austria and Poland. They left England, 2 July, for "Olcott," the name of the Headquarters of the American Section, given to it in honour of the President-Founder. There he and Shrimati Rukmini took leading parts in the Institute, Summer School and Convention, 18 July to 16 August. They went on to visit Lodges in California. Mr. Geoffrey Hodson took a large share in the Institute and Summer School, in which Mrs. Ransom also assisted, both being engaged in touring the Section where other lecturers were also at work, especially Miss Codd.

Dr. Besant's October birthday message for this year was on that question which lay so near her heart—The Future of The Theosophical Society. "This is a question," she wrote, "which every Theosophist should address to his own heart and brain. We claim to be a nucleus of universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, as a temple for the spirit of Life, the Creator, expressing some of its qualities for the salvation

¹ In September, Dr. Besant was awarded by Sir Robert Baden Powell the rare distinction of the Silver Wolf Badge for her services to the Scout Movement in India.

of a world perishing from the destructive agencies of Hate, Hate, which is Death."

The International Convention was held 24-27 December. Delegates were present from 14 countries, as well as the usual large contingent of Indian members. The Vice-President read the venerable President's welcome : . . . Nothing could make me so happy as to have you gathered round me in the Masters' home ; " . . . " for the service of the Masters and the helping of Their children." On one day delegates, with offerings of flowers, passed for the last time before her in her room.

502 The Vice-President voiced his opinion that there now existed in the membership "a certain subtle conflict as between the democratic spirit with which the Society started out and the gradual emergence of a somewhat hierarchical feeling which has come to pervade the ranks, and it is claimed that this is an important factor militating against that unity and vitality which ought to characterise such a body as ours. As it is, the broad Theosophical Movement, with its twenty or more different kinds of Theosophical Societies, can but impress the inquirer as following unfortunately in the footsteps of religious Protestantism with its numberless dissensions and sects."¹

On the other hand, this *History* shows that while there was from the first the democratic *spirit*, many years passed before it actually prevailed ; and it is to-day more in evidence than ever before. Democracy came only with the testing of Ideals, and the emergence of those experienced enough to engage expertly in their practice. The real democracy of The Society has always been its determination to try to think freely, honestly, tolerantly—and out of that freely ordered action slowly grows.²

Statistics showed that the greatest numbers of members had been in 1928, with 45,100. Since then the figures had

¹ *General Report*, 1932, p. 9.

² See the Rules at the end of this book.

receded to 33,300. The year of highest actual increase had been 1925—15.7 per cent ; 1930 had shown the greatest decrease—16 per cent.

The subject for the Convention public lectures was : A World in Distress ; The Remedies as seen by the Theosophist. The speakers were Bishop Leadbeater, Mr. Jinarâjadâsa, Mr. L. W. Rogers, Mr. A. Ranganâtha Mudaliar and Dr. Arundale.

Mr. and Mrs. Wood had been in Europe for four months, first to preside over the Roumanian Convention, and then to tour in Bulgaria, Turkey, Yugoslavia, Greece, Cyprus and Egypt. Mr. Rogers had been a greatly appreciated lecturer in New Zealand. In France a number of first-class lecturers toured or visited the Lodges. Serge Brisy went again to North African Lodges, a welcome helper. Italy characteristically hoped that the mission of Art as a means to spiritual progress would be understood in all their Lodges. In Germany The Society was increasing, but, wrote the General Secretary, in no other country were there so many Theosophical organisations ; they tried to work with them all. Hungary had suffered so severely financially that it seemed they might lose their Headquarters. Mr. Karl Reidel issued a typewritten news and notes (supported by voluntary donations) of articles from *The Theosophist*, etc., and distributed them through Austria, Germany, Czechoslovakia, Hungary, Yugoslavia, etc. Chile acquired the long desired central Headquarters. A Radio Station was opened under the Theosophical auspices of the Luz de Valle Lodge, Cali, Colombia. The changed political position in Spain gave hopes that under a Republican Government The Society could go more freely forward. In Java Mr. Hodson had stimulated interest. Besides the usual educational work, members organised a movement, the Premitrân Tjahja (Friends of Light), to spread a simple presentation of Theosophy among the illiterate. It was well organised by 5 Javanese propagandists, and soon had hundreds attending the fortnightly meetings.

Outpost Lodges were carrying on with deepening interest, though amidst difficulties : Shanghai, Hongkong, Singapore, Kuala Lumpur (Selangor), Miroku (Tokyo), etc.

1933

The President now spoke but little, when she did she stressed two points : 1. The necessity of guarding The Society and Theosophy against all intrusions and of giving Theosophy out "as known and taught to us" ; 2. The immense importance of drawing youth into the work. As she still cherished the longing that there should be at Adyar a school in memory of her love for youth, Dr. Arundale began to plan ways and means of bringing one into existence.

In the April *Theosophist*, Mr. Jinarâjadâsa mentioned the oft-recurring question : Who is for Us ? asked in each situation, or "crisis." He showed how in 1883, in England, many answered No, and left, when they choose Dr. Anna Kingsford, not Mr. Sinnett, as President of the London Lodge. In 1884 *all* were asked if they recognised H. P. B. as the "channel" in spite of the Coulomb charges. Many answered No, and left. In 1895 the choice was between Olcott and Judge, 90 per cent in America, and many elsewhere, chose Judge, and left. In 1907 the question seemed to be whether members recognised Annie Besant as chosen by the Masters. Many said No—and resigned. And now the question came again in construing Krishnamurti's message as meaning : "The Masters of the Wisdom are not necessary for the world's welfare," the Path to Them discredited. But one answer, he said, was sure : "Not one doubt will be resolved by leaving the work undone."¹

A set of important articles was published by Mr. Jinarâjadâsa in *The Theosophist* (beginning in September) on : "Did Madame Blavatsky Forge the Mahâtma Letters," and

¹ *The Theosophist*, April, 1933, p. 6-8.

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he settled, with incontestible documentary proof, that she did not.

On 20 September the news flashed round the world that Annie Besant had passed away. With one accord the newspapers of the world recounted (more or less intelligently) the story of her life.

Dr. Besant left her body at 4 p.m. She was lying in her bed-room, and gathered about her were Bishop Leadbeater, Miss Willson, Mr. Sri Ram, and Mr. Jinarâjadâsa holding her hand. At 7 a.m. next day her body was brought down into the great Hall. It was robed in a favourite gold-embroidered sâri, and covered with a silk cloth bearing the emblem of The Society, also a red and green Home Rule flag, and on her breast was laid a small silk cloth on which was embroidered the seal of The Society. The great gathering which had come to pay its respects filed past, laying a tribute of flowers on the body. At 8 a.m. a religious service was held, and Bishop Leadbeater pronounced the benediction which Dr. Besant had composed :

"May the Holy Ones, whose pupils we aspire to become, show us the light we seek, give us the strong aid of Their Compassion and Their Wisdom. There is a Peace that passeth understanding ; it abides in the hearts of those who live in the Eternal. There is a Power that maketh all things new ; it live and moves in those who know the Self as One. May that Peace brood over us, that Power uplift us, till we stand where the One Initiator is invoked, till we see His star shine forth."¹

The body was then taken in procession along Founders' avenue to the Masonic Temple to receive a farewell, then along an avenue made through the casuarina groves to a place near the river and the sea. It was then rested upon a great sandal-wood pyre. Tributes were paid to the great leader, and some verses chanted from the *Bhagavad Gîtâ*. The pyre was lighted—and "the flames consumed the noble body." A few days later the ashes were placed in a silver vessel and carried to Benares by way of Bombay, where it rested for a day. At Benares the silver vessel was

¹ Which appeared in the early liturgy of the Liberal Catholic Church.

placed in the Theosophical Hall, and a last tribute paid to Dr. Besant. Bhagavân Dâs carried the ashes to the Ganges, accompanied by a great procession, deposited them in a flower-decked boat, and they were immersed in the river. Dr. Besant had said in 1915 that her ashes should remain in India, for in life and in death she was consecrated to the Motherland.¹ So passed one of the world's very greatest.

A crowded meeting was held in the Benares Town Hall, and Dr. Besant was extolled for her services to India.²

Meetings were held throughout The Society to put on record the great appreciation and gratitude all had for Dr. Besant's sacrifices and services to the world and to The Society. The Sheriff of Madras called a public meeting, presided over by the Mayor, "to express the citizen's appreciation of the services rendered to the country by the late Annie Besant and to take steps to perpetuate her memory."

Mr. Warrington assumed, 20 September, presidential responsibilities until the election of a new President. He appointed Dr. Arundale as Vice-President.

A meeting was held, 24 September, at which Mr Jinarâjadâsa announced Bishop Leadbeater's appointment by Dr. Besant as her successor in office as the Outer Head of the Esoteric School.

Although he had been under such a great strain for two years, Mr. Jinarâjadâsa left Adyar in October for a lecturing tour, paying a short visit in Paris on his way to England. From 1-3 December he was at Cardiff where his "charm and simplicity of address" won all hearts. In Scotland 9-10 December he stressed the idea that "man is trying to find God, but God is also trying to find man." In London he gave two address: The Work of the Christ in the World Today; and The Theosophical Society and Its Wisdom.

¹ *The Theosophist*, Sept. 1915, p. 550.

² She had taken to heart the words of a Master in 1881: "Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him."

In April, Dr. Arundale and Shrimati Rukmini left for England where Dr. Arundale was invited to preside over the Convention. He raised three special points for the attention of members : 1. The betterment of the world ; 2. To cultivate beauty as opposed to ugliness ; 3. In patriotism to find out the will of the Elder Brethren and stand for it. Dr. Arundale and Shrimati Rukmini visited Holland, where both delight to dwell at the beautiful Centre, St. Michael, Huizen, of which Shrimati Rukmini became the head in September, 1934. They went on to the United States, where both Dr. Arundale and Mr. Rogers spoke at the World's Fair, Chicago, when the World Fellowship of Faiths held a Conference. At the American Convention Dr. Arundale gave several series of lectures, which appeared in the book entitled, *Mount Everest ; Its Spiritual Significance*. Here as elsewhere Shrimati Rukmini drew young people together and urged them to greater service. By way of Australia, they returned to Adyar, 1 December.

In November it was announced that both Dr. Arundale and Mr. Wood had accepted nomination for President. Mr. Wood resigned his post as Recording Secretary, and Mr. H. Frei was appointed in his place. As Mr. Schwarz had died, Mr. A. J. Hamerster was appointed Treasurer.

Mr. Jinarâjadâsa refused to stand as President, though many asked him to do so. In examining the packet of Dr. Besant's letters which Dr. Arundale had given him in the previous April, he found two which he thought it his duty to The Society to publish. In one, dated September 1926 (America), Dr. Besant said to Dr. Arundale : " As you are to succeed me as President, I think you should come over here. This is our most numerous Section, and you must win its affection, before the election of 1928 . . ." In the other, 12 October (America), she wrote : " Master said that you were to become President, and I took it for granted that it would be in 1928 . . ." Dr. Arundale had cabled to her that as long as she was alive the question of any other President did not arise.

Considerable objection was taken to the publication of these letters, as prejudicing the election, and several of Mr. Wood's friends wrote what they said they knew of Dr. Besant's views of the Presidentship—that she would *not* leave any indication as to the person on whom the choice should fall.

Mr. Wood issued his election Manifesto on 1 November. After explaining his position, he too objected to the publication of the letters and said he could not admit "any injunctive value" in them. Dr. Arundale did not at first issue a Manifesto, though he took exception to the "memories" several people published of conversations with Dr. Besant on the Presidentship.

Mr. Warrington refused to print any manifestoes in *The Theosophist*, but Mr. Wood felt it was urgent that members should not "vote for their President in the dark." He had sent packets of his Manifesto to General Secretaries and asked them to disseminate them as he could not reach very many privately. Various Section magazines presently printed it.

The Convention lectures were to have been on "Occultism," but this was changed to a memorial convention, dealing with the life and activities of Dr. Besant. Dr. Arundale spoke of her "as Warrior." Mr. Wood's subject was "Dr. Besant and The Theosophical Movement." Hirendra-nath Datta related the part she played in "India's Revival." Mr. Manjeri Râm spoke of the many "Social Reforms" she had either inaugurated or supported. Bishop Leadbeater described her work as an "Occultist"; and Sir C. P. Ramaswâmi Iyer her gifts as a "Comrade and Leader."

A number of members thought that in Mr. Wood's talk there had been a note of criticism unsuitable to the occasion, and protested. This protest was used in the Presidential campaign, but it was not intended to be prejudicial to his candidacy.

The Young Theosophists had been active during the year. In India their Federation ceased to be "autonomous"

and became part of the Indian Section, transferring its Headquarters from Bombay to Adyar.

Most Sections were emerging slowly out of the world depression, which hit the Finnish Section rather severely and obliged it to go bankrupt because of high interest. The members re-formed the Section and obtained a new charter.

The Recording Secretary, Mr. Frei, supplied some interesting analyses of the membership condition, which continued to show some loss, for which there seemed to be three causes : 1. Financial depression ; 2. Lack of leadership and organised propaganda ; 3. The influence of the teachings of Mr. Krishnamurti. Yet, though there was loss, still, almost all Sections reported greater interest. The Danish Report gave some useful statistics showing the interests of their members : The Masters and the Path and Ethics, 53 per cent ; Occult Research and the Doctrine of Evolution, 40 per cent ; the Teachings of Krishnamurti, 11 per cent ; Ceremonial, none. The South American Federation had met at Santiago, Chile, with members from Argentine, Uruguay and Peru. The Philippine Islands Section was chartered and was very enterprising, especially the younger members.

Well-known lecturers were travelling from Section to Section, and within each country the Theosophical platform was well supplied with first-class work. America inaugurated its Greater America Plan, under the direction of Dr. Pieter K. Roest, for the furtherance of the dissemination of Theosophy throughout the country.

death of C. W. L.

UNDER DR. ARUNDALE'S LEADERSHIP

"I want you to realise that my own personal liberation lies in the endeavour to render to the Elder Brethren in the outer world the best service that lies in my power."

—G. S. ARUNDALE

1934

BISHOP LEADBEATER left Madras 31 January, though very frail of body, and now close on 87 years old. He addressed meetings in Bombay and out at the Juhu Colony. On board, his health grew so rapidly worse that he was carried ashore to Perth, 13 February. He hoped to recover enough to go on to Sydney, there to celebrate the Easter Services he had so seldom missed since 1916. But, though he grew worse, yet the day before he died he dictated notes, and spoke enthusiastically of the necessity of carrying The Society through "to a new and a bigger phase of its life." He passed away on 1 March. His last words of encouragement were—"Carry on!" His stately, majestic body was embalmed and taken to Sydney for cremation, 17 March, as there was no crematorium in W. Australia. So passed yet one more of the great figures in The Society.¹

Meanwhile, the presidential election brought to the surface some acute differences of opinion in The Society. Some showed so strongly their objection to Dr. Arundale's ecclesiastical position that he deemed it well to announce that, if elected, he would cease to wear clerical dress and be addressed Dr. or as Mr. Arundale, and not by his

¹ For tributes to Bishop Leadbeater and his work see *The Theosophist*, May, 1934.

episcopal title, and thereby "avoid all danger of confusion or identification between The Theosophical Society and the Liberal Catholic Church."¹ Many members thought this unnecessary.

As Mr. Warrington continued to refuse to publish in *The Theosophist* the pros and cons of the election, Mr. Wood protested further, and pointed out that this election was without precedent, since on all previous occasions, 1907, '14, '21, '28, Dr. Besant was the sole nominee, so manifestoes had not been necessary. Nomination lists showed that 30 members of the General Council had nominated Dr. Arundale, 5 had nominated Mr. Wood, 1 Mr. Jinarâjadâsa, despite his refusal to stand, and 4 were invalid through being too late.

Dr. Arundale was persuaded to issue *A Statement*, since so many demanded that he should. Criticism was freely directed against both candidates, and Mr. Wood replied to his in a "Back to the Manifesto" leaflet. These statements did not really much affect the issue.

It was a matter of concern to many as to what both candidates' views were with regard to Krishnamurti's outlook. Dr. Arundale, who had played so large a part in his early training, said it had been "the splendid Karma of The Theosophical Society thus to have been able to give to Krishnaji protection and the support he needed in the beginning of his great mission. But now the time has come for The Theosophical Society to carry on its own work, even as equally Krishnaji must follow *his* own path . . . But The Theosophical Society will render service . . . to other people from time to time, and it must never have any exclusive or even any definite connection with anyone. . ."²

Mr. Wood said that he would allow in The Society no official place for other organisations, "on its platform or in its programmes, except that which is accorded to all religions as subjects of earnest reverent study and investigation." He

¹ *A Statement*, by G. S. Arundale, p. 4.

² *The American Theosophist*, Jan. 1934, pp. 2, 3.

would give to Krishnamurti's movement the same position as to the others. The Society should extend to him the reverent attention given to other teachers of the past and present. . . If any member becomes a spiritual teacher he is simply a private individual, for "The Society has no teachers."¹

The Besant Memorial School was founded in March, and was placed under the management of the Besant Educational Trust, with Dr. Arundale as President and Hon. Educational Adviser, Dr. Srinivâsa Murti as Vice-President and well-known Adyar residents as an Executive Committee. The Trust consisted of 49 members, all F.T.S., 27 Indian, 5 English, 4 American, 2 Dutch, 1 each New Zealand, Switzerland, Poland, Scotland, Burma. There were numerous notable patrons. It was made clear that the Trust had no official connection with the Society nor was the latter responsible for it. The School was to be conducted on the lines laid down by Dr. Besant in her many educational writings, and in her guidance of the institutions with which she had been associated, as set forth in her pamphlet on *The Principles of Education*. The Trust was granted a charter of incorporation in Madras, 22 March, and was opened in June, in Besant Gardens, rented to it by The Society.

On 20 June Mr. Warrington announced that Dr. Arundale was elected President. The voting was—Dr. Arundale 15,604; Mr. Wood 4,825; blank or invalid 340. 72 per cent of the members had voted: 54.14 for Dr. Arundale; 16.76 for Mr. Wood.²

The Presidential inaugural ceremony took place next day at 8 a.m., when Mr. Warrington declared Dr. Arundale elected for the ensuing 7 years from 21 June. He congratulated him on the honour that was conferred upon him, and Mrs. Arundale on the work that lay ahead as his colleague. Among the meetings arranged to welcome Dr. Arundale to

¹ *Manifesto*.

² See *The Theosophist*, July 1934, pp. 481-4. According to the revised Rules a simple majority of votes secures election.

his new office was one convened by the Sheriff of Madras, where a great crowd gathered to congratulate him.

On assuming office, Dr. Arundale issued three Letters. To the general public he reiterated the Three Objects as those for which The Society stands, and gave his own idea of the "marks Theosophy makes upon the chart of Life": 1. Life is essentially one and universal; 2. Life is within a great evolutionary process whereby an infinitude of life-units move from lowliest unconsciousness, though innumerable stages of unfolding to heights of self-consciousness; 3. This irresistible movement is under beneficent and immutable law, order and purpose; 4. That all good and ill fortune individual or collective are signs of this evolutionary principle at work; 5. Each life-unit can hasten or retard the pace of its own evolutionary process, through understanding or through ignorance. In effect, "Theosophy is an expression of Truth Universal,"—and is for all, and serves each and all on the way to fulfilment.¹

To members he pledged himself to keep wide open the doors of The Society to all who accept Brotherhood in terms of the First Object; faithfully to guard The Society against dominance by or subordination to any dogma or doctrine; to spread far and wide the science of Life given by the Masters through H. P. B. and those who succeeded her; to encourage the Theosophical Order of Service to undertake all suitable and practical application of this science of Life to the world; to encourage youth to perceive in Theosophy a high road to Truth, Freedom and Happiness; to remind members to study Theosophy and to find the Truth of it in personal experience. Finally, that he would himself so try to live and work for The Society that it would grow in honour and dignity and earn respectful consideration from the world. His motto was: "Together though differently."

In the third letter, the President put a dozen searching questions to General Secretaries, the gist of which was how to

¹ *The Theosophist*, July 1934, p. 510, *et seq.*

promote the best interests of The Society, based on the characteristic qualities and on the experience of each National Society, and how to work in uttermost co-operation with one another.

The President and Shrimati Rukmini went on a hurried tour to America and Europe. They halted in Bombay, 25 July, and were much photographed, garlanded and interviewed; and to a luncheon party in Dr. Arundale's honour came many of Bombay's principal figures—civic, educational, press and political. At the Theosophical Hall he spoke on "The Future of The Theosophical Society," as he envisaged it.

They left Bombay on the 26th, and from Brindisi went across to Naples to catch another boat to Amercia. At Genoa, Signor Castellani, General Secretary, gathered a party of members to meet them, and Castellani explained that the benevolent attitude of the Italian Government towards The Society enabled it to advance its teachings, especially those that gave guidance in living a truly spiritual life and to character-building.

At Olcott, Wheaton, the President attended the Convention and Summer School in his new capacity. He outlined his hopes for the future of The Society. The Young Theosophists, under the inspiration of Shrimati Rukmini, played a vigorous part in this Convention, and elected her President of their newly organised group.

Dr. and Mrs. Arundale then went direct to Paris, where the President's appeal was that we offer all we can to The Society to ensure its permanence, even though its form changed with the times. Brussels came next, 16-18 September. When they reached Amsterdam, the President called together, the European General Secretaries, to confer with them on the work in general. Twenty-three National Societies were represented. The President analysed the strength and weakness of The Society's position, and asked for a "Straight Theosophy" based on our classic literature. Lodges, he said, should never forget that their

primary purpose is to instruct members in Theosophy, and our literature should be expressed in a language that all can understand.

Dr. Arundale and Shrimati Rukmini arrived in England for 1 October, to dedicate the new Headquarters. Dr. Arundale gave two public lectures, which were published as one pamphlet—*The Science of Theosophy*. He gave most of his time to members meetings, when he outlined his policy. He visited Wales (where the Annie Besant Memorial Hall was opened in Cardiff), Nottingham and Leeds, and then both Glasgow and Edinburgh, and returned to the Continent, visiting Paris, October, and reaching Adyar, 15 November.

The President nominated as Vice-President Mr. Hiren-drânâth Datta, who received a unanimous vote. Dr. Srinivâsa Murti was appointed Recording Secretary, and Mr. Hamerster remained as Treasurer.

The Theosophist was enlarged, beginning with the October number. In his "Watch-Tower" notes the President pointed out that there were still many countries where there was either no Lodge or not yet a National Society, but it needed a large propaganda fund adequately to deal with opening up new fields. He received a gift of Rs.5,000 (£400) for a broadcasting station at Adyar, but this sum has not yet been supplemented sufficiently to allow of its erection.

It was decided to hold the first International Convention over which Dr. Arundale presided in Adyar. In his Presidential Address he emphasised that the Light we seek is the Light of Theosophy, "the Jewel of Eternity"; and that The Society should be "an outward and visible sign of the One and Indivisible Life." He said that since 1875 140,000 persons had been admitted to membership, and though for reasons of death, resignation, depression and indecision many had left, there still were over 30,000 members, and over 1,200 Lodges. He hoped to see Chinese and Japanese Sections created; and he gave his support to the many who still carried the Theosophical flag far and wide. He thought we

introduced "the thin edge of a most dangerous wedge, if we regarded with indifference a Lodge or a Section, or our Society as a whole associating itself by resolution or in any other way with some particular mode of thought or activity." Or if any subtle penalisation or bias were set up for or against any such association—then from that to orthodoxy was no long step. He felt the *spirit* of the Rules was infringed if for any reason membership was refused to any person.

Dr. Arundale announced two planks in his presidential policy : 1. Theosophy, as straight, impersonal, all-embracing, beautiful and inspiring as we can draw it from the well of Life ; 2. Collective solidarity amidst the wealth of individual differences. He hoped that with him would stand the great majority of the membership.

Changes were made in the Directorship of the Adyar Library. Dr. Srinivâsa Murti became Hon. Director, with Dr. Kunhan Râja as Curator of the Eastern Section and Mr. Hamerster Curator of the Western Section. Miss Gertrude Watkin (from New Zealand) became Librarian. The Library retained its cordial relationships with a number of Universities and Oriental Institutes. There were 35,974 books and pamphlets, and 18,000 manuscripts, both paper and plam-leaf.

On the demise of Bishop Leadbeater, Mr. Jinârâjadâsa became Head of the E.S., according to Dr. Besant's wishes. He took over charge of the Shrine Rooms at Adyar built for the purpose by E. S. students, first under Col. Olcott's direction in 1904 and completed in 1908 by Dr. Besant, when the General Council granted the exclusive use of them in perpetuity as long as the E. S. shall exist ; should it cease to exist then the rooms revert to The Society.

Mr. Jinârâjadâsa had travelled much in France, Switzerland, Belgium, Holland, Portugal and Spain. He presided over the European Congress held at Barcelona, 28 March-4 April, when 14 countries were represented. The municipality lent to the Congress a very large hall in the buildings of the

International Exhibition. The Minister for Culture of Catalonia said at the opening meeting that he was impressed by what the Congress represented in true internationalism and spirituality. At Mr. Jinarâjadâsa's lecture, in Spanish, some 2,000 were present. He visualised that the destiny of the Latin race lay in the domain of culture, and its work was to synthesise all knowledge by brilliant intuitions. His speech was broadcast and was well-reported in the newspapers. On the 31st he presided over a meeting of the International Fellowship of the Arts and Crafts. He said: "The generations of the future as they come to birth should be greeted by a great artistry in life." One of the chief discussions was on "The United States of Europe." It was regarded as an innovation to discuss political problems at such meetings. Out of the discussion grew a Resolution that to assist in the solution of the difficulties besetting Europe, the Federation accepted as a principle the desirability of bringing the nations of Europe together in Brotherhood. Another Resolution was to allocate a session to Youth at the next Congress, and each country was to send a youth deputation; and the National Societies were invited to consider how Theosophy could be made of greater interest and value to young people.

This Congress was a striking demonstration of Mr. Jinarâjadâsa's deep understanding of and sympathy with Spanish and Portugese peoples, the secret of his great influence with them. They seem to realise in him an interpreter of their ideals, one who can outline them in terms of beauty, culture and ordered artistry.

Mr. Jinarâjadâsa went on to S. America, where a Congress was held in Rio de Janeiro, 15 June. He created in Rio a centre for the Southern Hemisphere, in liaison with the head-centre already established in Sydney. The seventh Race will develop, it is said, in the Southern Hemisphere. He was already sowing seeds which would germinate in that far-off future. He went long distances to visit other places and

Lodges, and often encountered opposition from the Roman Catholic Church. He visited Colombia, where he spoke on "The Ideals and Ethics of the Future S. America"; then Cuba and Puerto Rico, and big audiences welcomed him in each country. He went on to Chicago 7-9 October, then London and Paris, and was back in India 17 November.

Mr. Charles Blech passed away 7 March, after 29 years of undeviating service as General Secretary in France. His place was filled by Prof. Marcault, who is supported by a very able group of members.

Among Young Theosophists the work had leapt forward in many countries, encouraged by both Dr. Arundale and Shrimati Rukmini, who have become their leaders.

In England, a Research Centre was sanctioned which took over the work hitherto done by the Theosophical World University. It aimed at providing scientific material for the use of those wishing to study Theosophy from that point of view. Many departments have been added, which attract both members and non-members, men and women already known in the scientific world. The Centre has published several transactions, and some of the members have published books. The Centre links up with the Research Seminars in New York, under the direction of Mr. Fritz Kunz, which provide practical material for the student. He originated the film-slide method of teaching and studying Theosophy.

1935

The President decided to spend this year in India to reorganise the administration and to develop his "Seven Year Plan." Each item in this plan was intended to contribute to the solidarity of The Society, and was to be financially self-supporting. His proposals were, briefly :

1. *International* : Manuals of Theosophy for readers of different ages ; An International Theosophical Propaganda Fund, to be administered by the Executive Committee ; A

short-wave Theosophical Broadcasting Station, at Adyar ; Improvement of Propaganda.

2. *Development of Adyar* : A new Adyar Library Building fully fitted and equipped (the present one is now hopelessly inadequate) ; For the Vasanta Press and Theosophical Publishing House a reorganisation scheme ; Besant Memorial School (shaping well) ; Adyar Fellowships, for young people to reside at Adyar for a time ; Theosophical Training Centre ; Theosophical Press Bureau ; Film of Adyar (done) ; Youth—a Besant Scout Camp (over a thousand Scouts use it every year), and Vasanta Youth Lodge (now built) ; Adyar Players for dramatic work ; Adyar Theatre (partly realised) ; Increase the Adyar Museum ; Shrine of Greatness ; International Bureaux—clearing houses for all progressive Brotherhood activities.

The European Congress was held in the beautiful Section Headquarters, Amsterdam, 25-30 July, over which Prof. Marcault presided. More than 400 delegates were present and 17 countries were represented. It was, as usual, organised by Mr. P. M. Cochi¹ and his able assistant, Miss F. Selevér (General Secretary in Hungary) who had become expert in handling these Congresses.

The chief subject for discussion was : "How Can World Peace Be Achieved by the Practice of Brotherhood ?"—for the Individual, the Family, Business, Politics, Science, Art, Social Organisation, Nationalism, Internationalism, Religion, Education. All these subjects were expounded by competent speakers from many countries. Prof. Marcault advised members never to forget that no practice is truly effective without its clearly thought out and expressed theory . . . therefore the necessity of organised campaigns setting forth "Straight Theosophy." True Peace is a condition necessary to spiritual growth. The Society should aid the 5th Race to

¹The General Secretaries of the European Federation have been : Johan van Manen, 1921-6 ; L. A. R. Wallace, 1906-13 ; J. I. Wedgwood, 1913-21 ; Miss C. Dijkgraaf, 1921-9 ; P. M. Cochi¹ 1929-1938.

accomplish its mission—that humanity should replace the human species. If such a Congress were able to create acceptable thought-forms of all departments of activity, “it would have qualified itself for what it should actually be : a Spiritual League of Nations, a nucleus of the Universal Brotherhood of humanity in Europe.”

Youth Day was 25 July, with Mr. Alex. Elmore in the chair. The European Federation of Young Theosophists had come into being the previous day, the third to be organised. Shrimati Rukmini Devi was elected President, with Alex. Elmore and Felix Layton as Joint General Secretaries. Shrimati Rukmini asked for a Youth to Youth campaign, to be supported with leaflets, and articles in journals, etc.—a campaign “to harness the Youth spirit to the world’s problems and one that will be effective among Young Theosophists all over the world”; and to make a searching enquiry as to “What is Youth thinking about?—upon every kind of subject.”

The material for the Straight Theosophy Campaign consisted of a detailed Programme covering three months, October to December, replete with suggestions for Lodge and public work ; and a set of leaflets covering all the main lines of Theosophic thought, briefly set out. Dr. Arundale himself stressed two fundamental considerations for this Campaign : 1. To expound the Theosophy to be found in our splendid literature . . . as revealed through H. B. Blavatsky and her greater pupils ; 2. Happy comradeship. He asked all to work for a fuller Brotherhood, and for Indian members to promote Hindu-Muslim unity. This Campaign was taken up and carried through by every Section, many Lodges persenting the full programme.

On 20 September the Garden of Remembrance, where Dr. Besant’s body was cremated and where some of Bishop Leadbeater’s ashes repose, was dedicated to both. It is a place of peace and of pilgrimage.

On the 29th the President and Shrimati Rukmini left on a tour in North India, visiting Calcutta, Gaya, Patna, Benares

(where a Conference was held, 7 October), Allahabâd and Bombay 9-14th. The President's chief subjects were : Theosophy and The Theosophical Society ; Problems of Life ; The Future of Education ; Gods in the Becoming, etc. He spoke for many organisations, and everywhere enlisted support for the Besant Memorial School. Ahmedabâd came next, where the Gujerât and Kathiawar Federation held a Conference, 15-17 October, and where, because of the fine public work of the members, The Society is held in honour. In Bhavanagar the President and Shrimati Rukmini were received with the usual honours which this State gives to Theosophical leaders. Throughout his tour the President realised that for the time being talks with members were more important than public lectures. He regretted the tendency to stamp Theosophy with schemes and panaceas, "instead of stamping these with Theosophy, and so fulfilling the trust reposed in us."

The November *Theosophist* was made a special 60 years Jubilee number, and contained the views of the President and the active leading workers throughout The Society, all expressing their outlook upon and feeling for The Society and its Objects. These showed emphatically that there was no diminution of faith in its purpose, and no weakening of determination to see it carried on to ever greater service and sacrifice in the world's interests. The President restated the existence of "three sections in The Society : 1. The official and general membership of all who join, free, independent ; 2. The Esoteric School to which is admitted those who seek to fit themselves to share with the Elder Brethren the 'sweet but heavy burden of helping the world' ; 3. The Elder Brethren, the Inner Government of the World."¹

The Diamond Jubilee International Convention at Adyar lasted from 25 December to 5 January 1936. Twenty-two overseas countries sent 75 delegates. The rest of the 1,500 delegates were from all parts of India. In his Presidential Address

¹ *Op. cit.*, pp. 105-110 ; "Theosophy—The Eternal Word."

Dr. Arundale said he hoped the day was not far distant when "those movements which have become detached from the parent stem will once again become part of one Theosophical Society, indivisible in its all-inclusive Brotherhood, but diverse as to the many modes of understanding and interpretation of Theosophy" He asked : Why do members sometimes resign their membership ? for above us all, even the greatest, "towers The Theosophical Society with its lofty impersonal Objects, with its mighty call to Universal Friendship and to Perfect Freedom." He said our watchwords for the next few years, should be : 1. *Solidarity*, as set forth in the First Object ; 2. *Wisdom*, as in the Second Object ; 3. *Aspiration*, as in the Third Object. And the outcome of all three should be *Activity*.¹

The four main Convention addresses were : 1. God as Love, by Hirenranâth Datta ; 2. Let the Universe Enter, by Mr. Jinarâjadâsa ; 3. Modern Theosophy and Evolution, by Prof. Marcault ; 4. Creation and the Gods ; A Study of Creative Processes, by Mr. Hodson.

As the Campaign for 1936 was to be "There is a Plan," the great Plan of Evolution as disclosed by Theosophy, the President arranged for a discussion on—Winning the World to Theosophy ; Vital Theosophical Literature. He related that from the lists sent in of 25 books which would form a model library, *The Ancient Wisdom* received a 100 per cent vote, *The Secret Doctrine* 86 per cent and *The Key to Theosophy* was high in the list.

The Indian Convention lecture was by Shrimati Rukmini on "India's Genius in Art." A special meeting discussed how we should show more brotherhood to "Our Brethren of the Animal, Vegetable and Mineral Kingdoms." The question of Neutrality was discussed, when the President suggested that in the word "universality" a solution might be found.

On 28 December, the younger members decided to form a World Federation of Young Theosophists, with Shrimati

¹ See *The Theosophist*, January, 1936, pp. 297-304.

Rukmini as President, and Dr. Arundale ex-officio Hon. President, with headquarters at Adyar. They adopted three aims : 1. To bring Theosophy to the Youth of the World ; 2. To support and strengthen The Theosophical Society ; 3. To promote practical Brotherhood—National and International. The General Secretary was Felix Layton, with Alex. Elmore as Assistant. Their magazine, *The Young Theosophist*, journal of the Indian Federation, became international, and was edited by Shrimati Rukmini and J. L. Davidge.

On the same day The Adyar Library celebrated its Golden Jubilee and formed an Adyar Library Association, open to all, in grateful memory of Col. Olcott, and to commemorate 1 January, 1886, when he started the Library building.

Shrimati Rukmini twice presented *The Light of Asia*, done in mime and dance with exquisite costumes, and she gave also a dance recital. On 27 December, the Adyar Players founded an Academy of Arts with her as President. The Players hoped to have a theatre worthy of this great centre of International Culture and that in time it will attract visits of the greatest exponents of the various arts, and make this "aspect of Theosophy an essential work of The Theosophical Society." The Objects of the Academy are : 1. To emphasise the essential unity of all true art ; 2. To work for the recognition of the arts as inherent in effective individual, national and religious growth.

Mr. Jinarâjadâsa left Adyar, 28 February, on a long tour. He first visited Australia where he presided over the Convention in Sydney 18-21 April.¹ In his speech he said : "The true significance of Theosophy lies in the proclamation of the oldest teaching which the world contains, that the nature of God resides in man." He officially inaugurated the first Radio Theosophical Lodge, 16 April. He arrived in Auckland 4 May, where he gave two lectures : 1. Empire,

¹ Mr. Jinarâjadâsa, as Head of the E. S., was now head of and responsible for The Manor.

India, and the World Federation for Peace ; 2. The Conquest of Spirit and Matter (which he repeated everywhere). To members he spoke on The Future Work of The Society, bringing in always the need for lovelier expressions of art. Because he had long advocated this introduction of beauty into The Society's work, he was often called "the apostle of Art and Beauty." He arrived in San Francisco 17 June, to embark on a strenuous tour. His chief concern as Head of the E. S., was to visit as many such groups as possible. He was at the American Headquarters for the Convention, where he spoke on "Unfolding the Intuition." He paid a short visit to England, to the Scandanavian countries, and was in Paris by 5 November where he spoke, as elsewhere, on the Conquest of Spirit and Matter. He then returned to India.

In France, Prof. Marcault had visited a number of the Lodges, and found that the audiences demanded if Theosophy had light to throw upon political and economic problems, to the solution of which the whole world was giving its attention. During this year questions often arose concerning the activities of Mr. Krishnamurti in relation to The Society. Many members are convinced that he is the founder of a new civilisation, a new branch of the human tree, higher than the present ; therefore the necessity of co-operating with him for the diffusion of his message. Prof. Marcault pointed out that Theosophy concerns itself with the whole tree, it gathers in all the races, and equally the new race. The Theosophical fraternity is mutual, not unilateral.¹

The list of well-known lecturers both national and international had become impressive. It was obvious that the appeal of Theosophy was greater than ever, and that the ranks of those prepared publicly to expound its principles had greatly increased ; it meant also a public willing to listen to and ponder the eternal Truths thus presented. The countries which received special attention were America, S. America, Australia, New Zealand, East Asia, England, France, the

¹ See *Bulletin Théosophique*, Jan. 1935, pp. 13-4.

Scandinavian countries, Switzerland. The membership returns showed an upward trend.

Dr. Arundale produced three books in which he set forth his intimate conceptions of human and spiritual values, as interpreted in the light of Theosophy : *You ; Freedom and Friendship ; Gods in the Becoming*.

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In continuation of the Diamond Jubilee Convention, a series of Conferences was arranged, beginning 1 January, on the Essential Origins of the Great Faiths : 1. Hinduism, or Sanâtana Dharma, by Sir S. Râdhâkrishnan ; 2. Buddhism, by Mr. Jinarâjadâsa ; 3. Zoroastrianism, by Mr. I. J. S. Târaporewala ; 4. Judaism and Christianity, when papers, were read and some speeches made.

On 1 January, the Young Theosophists discussed with vigour and ability "Theosophy and The Theosophical Society in 1975." A Parliament of Youth was held, 5 January, to discuss how "Youth Looks at the New World" : 1. What are we going to make of it ? ; 2. A Practical Platform : How to apply it. Shrimati Rukmini, when speaking on new Ideals for Young Theosophists, said they should disregard prejudices of any kind and any difference in Theosophical work between age and youth . . . "Theosophy belongs to all of us. There is no difference of age except in the body . . . when an individual is great, he is great in spite of his body . . . his greatness will show forth."¹

From 6-11 January a Post-Convention Week was held, during which many subjects were discussed, including "The Principles of Theosophy," and talks on the New Education. The Theosophical Order of Service planned new ways of service ; the Round Table met both for business and ceremonial. Dr. Arundale presided over an Educational

¹ *The Young Theosophist*, February, 1937, p. 37.

Conference, which, with other activities, completed a heavy programme.

On 6 January the International Academy of the Arts was opened. In his "Watch-Tower" notes for the February *Theosophist*, the President said there had been already four main interpretations of Theosophy: the interpretation of cosmic and eternal wisdom; of will and activity; of the larger science; of individual uniqueness and self-sufficiency; now there was another—the interpretation through Beauty.

By April the Campaign material was ready for the use of National Societies. The pamphlets covered a very wide range, their general title being: "There is a Plan":—for the Kingdoms; Humanity; Nations; the State; the Individual; the Arts; Science; Education; Religions; for Health and Wealth; for the Guardians of the Plan. All were compiled from the point of view of evolution, and selected from the classic literature of Theosophy.

On 7 April Shrimati Rukmini laid the foundation stone at Adyar of the International Headquarters of Young Theosophists; it was completed the following year.

The President and Shrimati Rukmini Devi left 18 April, and were in Colombo on the 20th, where they addressed several meetings, and Dr. Arundale gave his attention to educational work. They arrived in Amsterdam 6 May, going direct to the Centre at Huizen. There a Workers' Conference was arranged, for which the invitations were issued by Mevrouw Mary van Eeghen-Boissevain, who has made "unexampled sacrifices for Theosophy," and is the "Mother" of the Centre, upon whom responsibility rests when the head is absent.

The President opened the new Besant Hall in London, a "token of gratitude and constant remembrance of Dr. Besant." He presided over the Convention and gave the Blavatsky Lecture on—The Foundations of Practical Occultism. When in Ireland, from 8-11 June, he lectured in Dublin, and Shrimati Rukmini spoke on "The Message of

Beauty to Civilization," and received good press reports ; there and in Belfast they met most of the members. They attended the Northern Federation Conference at Manchester, and left for Scandinavia, 20 June, with a small party. At Bergen they were welcomed by the members, then they went to Oslo and the Viggbyholm Summer School. They flew to Finland, where an enthusiastic welcome awaited them, and a Summer School at Kauniainen, a suburb of Helsinki. Finnish members seem especially to stress happiness, and reverence for the Elder Brethren, and are staunch in their loyalty to The Society. Denmark came next where meetings were held both at Aarhus and Copenhagen, and then to Nakskov for a Summer School, from which they motored direct to Huizen.

The World Congress was held at Geneva, 29 July-4 August. It was splendidly organised by Miss Dijkgraaf, assisted by Mr. Cochius, Mr. Tripet, General Secretary in Switzerland, and by many others. The Congress was held in the old General Council Hall of the League of Nations, which has also a number of smaller rooms and large lobbies. The Geneva municipality delegated a representative, who was also a member of the Federal Government, to welcome the Congress in the name of Geneva and of Switzerland ; and a reception was given by Geneva to the Congress.

The Art Exhibition was opened by Shrimati Rukmini. At the official opening Mr. Tripet, the Congress host, Miss Dijkgraaf and Dr. Arundale, presiding, made all welcome. The Congress had at its disposal the electric system by means of which each speech as it was given was rendered into other languages by the interpreters, and reached the audience through ear-phones. This Congress used four languages—English, French, Dutch and German. Six hundred delegates were present, representing 25 countries in 5 continents. Civil war in Spain prevented Spanish members from attending ; and three young Portuguese had to find a tedious route *via* N. Africa, but they arrived !

The speeches were interspersed with music and songs by talented artists. The special subject was "Theosophy demands Justice": for Individuality; the Spiritual Needs of the World; Beauty; The Spirit of Peace; the sub-Human Kingdoms of Nature; Youth; for World Faiths; the Nations. There were public addresses on a variety of subjects by various General Secretaries. Shrimati Rukmini gave two addresses which were greatly appreciated: The Spirit of Motherhood; and The Message of Beauty to Civilisation. She claimed that "Every individual has in him the spirit of the artist . . . and artists are the interpreters of the divine . . . They must bring before you that which is beautiful in your own nation."

On 3 August the Young Theosophists held a Conference, over which Shrimati Rukmini presided, and conducted a symposium on "The Value of the World Federation of Young Theosophists to The Theosophical Society." Several members gave direct and practical talks on their work and outlined their hopes for the future. In his inspiring closing address, charged with the spirit of great occasions, the President said that in closing the Congress he but opened "the way in fact to further service to our Elder Brethren in the outer world. . . ."¹

The League of Nations made Congress members welcome at the League's new buildings, and addresses were given to them in English and French. The Duchess of Hamilton and Miss Lind-af-Hageby, both so well-known for their humanitarian work, entertained the delegates to lunch and to speeches afterwards.

During the Congress the Swiss National Society held its own Annual Convention; the Russian (outside Russia) had held one from 25-27 July. Immediately afterwards, under the auspices of the International Centre, a Summer School was held, 5-9 August, dedicated to Art and Beauty, and opened by Shrimati Rukmini and Dr. Arundale.

¹ The addresses given at this Congress are to be found in *The Theosophist* beginning October, 1936.

Seeing that the development of this, or any Society, depends so much on adequate funds, proposals were made by the Council of the European Federation, meeting at Geneva, to form a Jubilee Fund for the President's work. This proposal has gradually shaped itself into a plan to raise £100,000 for the general or specific purposes of The Society.

As an outcome of the spirit of co-operation and understanding that marked the Congress, Dr. Arundale decided that the next Campaign should be for Understanding. He wished condemnation to be offset by appreciation of the best in an individual or a nation. He asked Shrimati Rukmini, as President of the World Federation of Young Theosophists, to enlist their help throughout the world in organising the Campaign.

Dr. and Mrs. Arundale were to have set out again on 16 September for an extensive tour in Eastern Europe, but Mrs. Sellon, Publicity Officer, was obliged to undergo a serious operation from the effects of which she did not recover, and Dr. Arundale remained in London till she passed away. This necessitated cancelling the early part of their tour in Prague and Warsaw. Instead, they went direct to Vienna, 22-26 September, where the President addressed members on "Gods in the Becoming"—a subject he used throughout the tour, while Shrimati Rukmini spoke on "The Message of Beauty to Civilisation," or dwelt on some aspect of "India's Message to the World." From 27-30 September they paid a rare visit in Zagreb, where the National Society is enthusiastically led by Miss Jelisava Vavra, General Secretary since 1925. With great self-sacrifice the members are slowly collecting a sufficient sum to secure their own Headquarters. In Budapest, Miss F. Selevér led the welcome to them. They visited Bucarest, Roumania, for the first time, where the President opened a large beautiful flat as the Headquarters for the Section. Shrimati Rukmini's

¹ *The Theosophist*, Dec. 1936, p. 186.

lecture was crowded ; and many were the interviews they accorded, both to the members and to the public. A number of members travelled with them as far as the frontiers of Bulgaria. At Sofia, 8-10 October, the General Secretary, Mr. Trifonov, gave to the President a comprehensive précis of the growth of the Section, its difficulties and its possibilities. The President's work was mainly with the members, and he officially opened the Bulgarian Convention. Shrimati Rukmini's address on "India's Genius in the Arts," evoked great enthusiasm, also in the Press. It was the first time a President had visited Greece, so the welcome was extremely cordial at Athens, 12-15 October, where there were no public engagements. From Cairo, the President intended to fly to Karachi, but, for reasons of health, sailed instead *via* Colombo, and arrived in Adyar 31 October.

The International Convention gathered at Benares, and was well-organised by the General Secretary, G. N. Gokhale, and his band of workers at the Section Headquarters. In his Annual Address the President gave special thanks to the "very strong staff of International Lecturers who are doing excellent work in various parts of the world."

Unfortunately, the President was ill, and this prevented him from appearing, except at the opening and closing of the Convention. The lectures were : 1. Theosophy and Psychoanalysis, by Bhagavân Dâs ; 2. Theosophy, the Living Tradition, by Mrs. Ransom ; 3. Sciences, Humanities and Brahmayidyâ, by Dr. Srinivâsa Murti ; 4. Dr. Besant's great Message and our Heritage, by Jamshed Nusservanji ; 5. The New Humanity of Intuition, by Mr. Jinarâjadâsa. Dr. Cousins gave two addresses on Art and Literature and pointed out how Art is emerging in the Theosophical Movement. All the lectures took place under a great shamiana (square tent) erected in the Headquarters' gardens. The Young Theosophists played their effective part, and Shrimati Rukmini promoted the interests of the International Academy of Arts.

After the Convention, Mr. Jinarâjadâsa visited Lucknow Lodge, organised 1882, and now at last in its own building ; Allahabâd, the scene of some of the earliest history, where a large Hall was dedicated ; Benares, Patna and Calcutta. He left 17 February for Cochin China, lecturing at Colombo and Singapore on the way. At Saigon he spoke in French, on " Buddha and His Message " and " Theosophy and Brotherhood." Thence to Java, where Mr. Hodson was successfully at work for about six months. During Mr. Jinarâjadâsa's five weeks stay he visited the chief Lodges, meeting enthusiastic audiences and attending the Summer School at Kali-Oerang. The Annual Convention at Solo (Suryakarta), where Dutch, Javanese, Malay and Chinese members foregathered, was held in the residence of the Prime Minister to H. H. Prince Mangkoenagaran. Mr. Jinarâjadâsa visited six other lodges ; and, besides speaking for other organisations, he visited the Normal School, where teachers are trained for some 30 schools, conducted by Theosophists ; the General Secretary (Mr. A. J. H. Van Leeuwen) left Government service to take charge of it.

Mr. Jinarâjadâsa arrived in Sydney, 8 May, where he began two series of lectures to capacity houses. Those for the public covered three months, the main headings being : 1. Theosophy and the Community ; 2. The World's Treasure-Houses of the Spirit—Hinduism, Buddhism Confucianism and Taoism, Christianity ; 3. Theosophy and the Individual. For the Blavatsky Lodge week-day lectures, from 10 June to 2 September, he gave in 13 addresses a consecutive course on Theosophy. After visiting the other chief Australian Lodges he arrived back in Adyar 17 November.

This year showed a noticeable improvement in the membership of a number of National Societies, indicating that the President's vigorous policy had already begun to take effect, and the Campaigns were creating a definite current of new life and interest. Lecturers of international

repute were eagerly welcomed, and in each Section the amount of volunteer lecture service constantly carried on was and is beyond recounting, and deserves the highest praise. Reports showed that in almost every National Society the Theosophical Youth movement was gaining in strength, and in determination to find ways of service conformable to its own outlook. In February the Vice-President paid a rare and welcome visit to Burma. Bulgaria revived, after ten years, its magazine *Orpheus*, confident of sufficient support. In Yugoslavia a Lodge was chartered at Rakov Potok with a peasant 60 years old as President, and her grand-daughter as Secretary, and started their own magazine to spread Theosophy through the study of the *Bible*. The Central American Section said that one among its major concerns was to give special attention to all initiative emanating from Adyar, and to carry it out as fully as their possibilities permitted, thus forming a bridge between the President and the Lodges of the Section.

Mr. Knudsen was appointed Presidential Agent for East Asia, and he and his wife make Shanghai their centre, "a better place to contact the real China than Hong Kong." He found that quite a promising amount of Theosophical literature had already been translated into Chinese. An interesting Lodge is the Blavatsky at Accra, Gold Coast, British West Africa, composed entirely of negro members under the presidentship of Mr. K. Brakatu Ateko. The Round Table was now working in 36 countries.

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When he recovered from his illness, the President gave his attention to Adyar, to which he sought to give new forms by beautifying it; and by a careful renovation of the great Hall he made it more serviceable as well as more lovely.

In his "Watch-Tower" notes, January *Theosophist*, he asked how many countries in Europe were happy? There

were so many negations everywhere. The Real, the True, the Beautiful had been too long submerged; they must fulfil their function and torrentially sweep away all the hardened crusts of ignorance and its concomitant, pride, which have solidified the surface. . . . The world needs a renaissance. He indicated all the panaceas for which members begged him to stand, and to which he should commit The Society. But he felt it his duty to try to see it "safely through a world upheaval which threatens to destroy so much that is civilised, and I am advised that I can best do this by sounding as strongly as I can the note of universal brotherhood in all its inclusiveness." . . . "We may well bear in mind the fact that while these expressions of individuality may sometimes cause disturbance and maladjustment, they also have their value and bear testimony to the freedom each member enjoys within The Society."

In the March *Theosophical World*, the President expressed his strong wish that National Societies should take the Campaign for Understanding and apply it in particular ways to suit the needs of the different countries. As the result of his experiences of many countries, he had sensed the world's greatest need to be Understanding. This Campaign was continued on into 1938, as many felt they could with advantage develop it more fully. The President recommended¹ that in connection with the Campaign, from the international point of view, it would be most useful if every Section formed a Council or Committee "to promote Understanding between differences both within the nation and between the nation and other nations." To assist in this he appointed residents at Adyar to be the unofficial liaison officers between various National Societies and Headquarters.

Mr. Jinarâjadâsa intended to rest in Adyar for the year, as he was to undertake a heavy tour in Latin America in 1938. He left, however, in the middle of April for Japan for a three months' rest trip. He intended not to give any lectures,

¹ *The Theosophical World*, June, 1937, p. 122.

but visited the Lodges at Singapore, Saigon, (where a new Lodge was formed of members devoted to the revivifying of Buddhism), Hongkong, Shanghai (where the group was representative of 9 nations), and Kyoto. But the need for his help was great, and to that he responded. He spoke to members in each place, and in Kyoto gave one public lecture to the Otani Buddhist University on the history of Buddhism, translated into Japanese by Prof. Suzuki. On his return journey he spent a longer time in Shanghai, where he gave one public lecture and addressed the Lodge several times, and gave a lecture on Buddhism to the "Pure Karma Society," which was translated into Chinese. In both Hongkong and Singapore he gave one public address and spoke several times to the Lodges. From Singapore he went to Bombay, and from there northwards on a visit to Lodges to meet the members, though at Multân and Lahore he spoke to the public also. He went to Jammu and Kashmir, then back through Delhi, Agra and Gwalior and on to Nâgpur, for the Central Provinces Federation, and Indore—and so to Adyar, 19 September.

The European Congress was held in Copenhagen, 22-29 July, when about 400 delegates attended, and 17 nations were represented. The meetings were held in the old Moltke palace in the centre of the town. The Press gave the Congress excellent publicity. Preparations had been carefully made by Mr. Cochiuș, assisted by the General Secretaries of the five Scandanavian nations. The special subject of the Congress was—"Where Science and Theosophy Meet." It was presided over by Prof. Marcault, whose public lecture on Experimental Studies with Hatha Yogis in India drew an over-crowded audience. After his lecture on "Electro-Biological Research and the Etheric Double," the Danish Metaphysical Society presented him with a bouquet.

The scientific note was strongly struck at this Congress, especially in psychology ; and the greatest interest was in the medical and healing sciences. There were lectures in the

Scandinavian tongues, and the T.O.S. presented an excellent discussion on Social work in Scandinavia, and on the Theosophical contribution to Peace. Two welcome visitors who spoke were Mr. George Lansbury and Mme Montessori, each stressing Peace.

Prof. Marcault said of the value of these Congress, held in different countries, that nothing is more likely to awaken understanding, esteem and admiration than a visit to the capital of a nation where is accumulated the best in its civilisation. Everyone agreed that this Congress marked the opening of a new era of progress in The Society's work in Scandinavia.

The South American Federation held its fifth Congress in Argentina under the direction of the Federation President, Sra. Julia Acevedo de La Gamma. The special note of the Conference was Art, and the subject discussed was "How to promote the cultivation of Art in the Lodges," with a practical demonstration by Lodge Karma Marga, which consecrates one meeting a month to Art—particularly to music and poetry. Experience has shown that people in these countries find "Art is the best means of purifying the emotions, acquiring a full understanding of life, and at the same time a powerful method of awakening that marvellous faculty for synthesis, which is the Intuition."

In the last months of the year Dr. Arundale was deeply engaged in studying Yoga, under the direction of a Teacher, and gave a lecture on Symbolic Yoga at the Convention. He afterwards gave the subject still greater attention, and used his material as the basis of roof-talks, and used it also for his lectures and addresses during his tour in Europe and America in 1938. It is to appear as a book, under the title : *From Man to Superman : A Practice in Symbolic Yoga*.

In the August *Theosophist* "Watch-Tower," Dr. Arundale expressed his views on the world situation, and how a confederation of Free States might keep the peace of the world and restrain unruly nations from disturbing it. He

pointed out what should be the first steps to be taken by such a Confederation ; and also the dangers of force and pride, etc., which members of The Society should be alert to counteract, and to apply the power and wisdom of Theosophy to their elimination. Signor Castellani took exception to these views, from the Italian point of view. He feared Dr. Arundale was inciting Theosophists to form a coalition of States to oppose Italy in her expansion. He thought a man in the position of the President should subject his personal opinion to the neutrality of the Society.

In the December *Theosophist*, Dr. Arundale assured Sr. Castellani that there could be no part of the Convention programme which would allow him to place himself at the head of a group of agitators to incite the world against Italy. But he felt that he must have "the freedom to express his personal views in that portion of the Watch-Tower, which, from time immemorial has been reserved to the President as a person and not as the chief executive officer of The Theosophical Society."

When considering this correspondence between the President and the Italian General Secretary, the General Council re-asserted its opinion that every member, whether official or not, is entitled to his personal convictions on any topic, provided that such expression of opinion is performed with due courtesy and without prejudice or animosity.¹

"The Blavatsky Foundation Fund" was started by the President to make possible a number of cheap editions of special classic Theosophical literature, beginning with *The Secret Doctrine*, which was issued in 1938 in an "Adyar Edition," also reprints of other classics.

The programmes of the Annual Conventions have for some years become more elaborate, representing the many interests of members, while the four chief lectures have provided the central theme or themes. This year four Symposia took the place of lectures. They dealt with most of the

¹ See *The Theosophist*, Feb., p. 386.

searching questions which members direct upon the quest they have undertaken and their methods of carrying it out : How nearly to the Three Objects does The Society hold true ? Are its activities representative of these Objects ? In what ways can Theosophy be represented to appeal to the individual amidst all his fears and trials ? In what ways can Theosophy be presented through the Arts and Sciences, to an understanding of international culture ? How to prevent ourselves from being imprisoned in the forms of the past, and how to equip youth to carry on in new and ever more worthy and more beautiful forms ?

On 26 December Young Theosophists held their first World Federation Convention. Shrimati Rukmini Devi was re-elected as President, and Rohit Mehta (India) and J. B. S. Coats (England) as Joint General Secretaries. It was affirmed that only members of The Society were admitted to the Federation, and that its purpose was to strengthen and support The Theosophical Society. They thought their greatest problem was how to present Theosophy attractively to young people.

There were now six Incorporated Federations of Young Theosophists : India, Australia, Burma, Europe, S. Africa, U. S. America. The European Federation was composed of 15 National Societies : Austria, Belgium, Denmark, England, Finland, France, Netherlands, Poland, Portugal, Russia outside Russia, Scotland, Sweden, Switzerland, Yugoslavia, Wales. There were other National Societies in Canada, Mexico, the Philippine Islands. Unsectionalised groups were in Java, New Zealand, Roumania. Besides the official journal, *The Young Theosophist*, edited by Shrimati Rukmini Devi, with Alex. Elmore as Assistant Editor, journals were maintained in Australia (2), Burma, Canada, Cuba, Netherlands, New Zealand, U. S. America.

The President said he would like to see the First Object extended to include "without distinction of kingdoms of nature . . ." He pointed out how great a success the

Theosophical Order of Service was in Portugal, and felt that every Lodge would be all the better for having a branch of the Order connected with it. "The neutrality of The Society should be largely made positive and constructive" through the Order's activities.

In India, lecturers had visited over a hundred Lodges. Australia had entered a more settled period, and there Mr. Hodson made a very successful tour. Under a new arrangement with Station 2GB, Sydney, the Australian Section reserved for its exclusive control four weekly sections for broadcasting Theosophy. Holland broadcasted radio lectures once a month, and celebrated its fortieth year as a Section.

Having toured in N. Africa, Prof. Marcault thought that Theosophy might spread there among the cultured Moslems, if started by them and supported by Islâmic study ; and it was possible also to diffuse Theosophy among the cultured members of Jewish communities. Some Jewish Theosophists were willing to devote themselves to this work. Netherlands East Indies celebrated its Silver Jubilee. It publishes five Theosophical journals in different languages and directs a splendid range of Schools. Austria and Burma also celebrated Silver Jubilees. Colombia had added three new Lodges and received its charter, 1 December. In British East Africa it was hoped that enough Lodges would soon be created to form a National Society. There are Lodges in Zanzibar, Tanganyika Territory, Kenya Colony—Nairobi and Mombasa ; these are mainly officered by Indians. Barbados has also an out-post Lodge, in Bridgetown.

In all, 27 new charters had been issued during the year, some of them to very young members. Under the stimulus of youth some Lodges in several counties were reviving to new life and vigour. As was true of so many past years, the lecture-field had been well and nobly served, with greater knowledge, capacity and experience to offer to The Society in its ever-widening spheres of influence.

CONCLUSION

Our Theosophical Society is the humble seed which, if watered and let live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.

—H. P. B.

Hear one side and you will be in the dark, hear both sides and all will be clear.¹

READERS who have followed this chronicle of The Theosophical Society will have noted the care taken to give fairly full lists of countries and towns visited by lecturers, and of titles of lectures. This has been done to enable students to trace the course of the development of The Society throughout the world, and the subjects which were used to explain life's problems, to promote interest or to provoke enquiry. The lectures given at the Annual International Conventions in India were for many years the chief study of the members, and were quickly translated into many languages. No sympathetic reader but would admit that much of the pioneer work of modern re-orientation of the outlook in religion, sociology and science, etc., has been strongly influenced by what may conveniently be called "The Theosophical point of view." Materialism was encountered and overcome; separativeness has been encountered and very slowly yields to Brotherhood; ugliness is being encountered and will assuredly be replaced by Beauty.

Personal activities of leaders, and movements in which they engaged, show the wide sweep of the Theosophical Movement. For instance, Dr. Besant's educational, social

¹ Haliburton, quoted by H. P. B. in *The Secret Doctrine*, vol. 4, p. 362.

and political work in India enlisted the interest of thousands of members and brought about great changes in the country's progress. Incidents here and there are given, which, though of little seeming significance at the moment, can, when followed, be found to lead to important results.

The spirit of impartiality has in all cases been striven for, and the pros and cons of any major event given as fairly as may be. Here and there details have been allowed, which, more truly than any comment or argument, showed the value of a situation. History is made up solely of persons, their ideas, their actions, and how these impress others and influence and direct their lives. Therefore the actors, as they come and go—or stay, finding their life's work in The Society—have been allowed to express themselves, and the results are shown in the activities and development of The Society, and the reactions of the world to The Society.

Care has been taken to observe Dr. Arundale's wish to let "bygones be bygones," but some situations demanded frank and clear treatment, if they were to be understood at all; and it was necessary to give some attention to the temperaments and outlook of the characters on the stage at the moment. They made the history.

The times of "crisis" within the Society reveal interesting and important struggles for liberty, for that freedom of thought, speech and action which it cherishes as one of its highest ideals. In each crisis The Society has discovered a new aspect of Freedom, a new pleasure in Tolerance, a more understanding application of Brotherhood.

It is with confidence, therefore, that this *History* is presented, in the hope that it will give insight into a great Movement which cannot be measured by statistics, which has profoundly affected thought for the past 63 years, and will evidently go on doing so in the years to come; for, as Dr. Besant said: "It is true that The Theosophical Society is not a stone image carved in 1891, but a living tree, putting forth new branches and new leaves."

OBJECTS AND RULES OF THE THEOSOPHICAL SOCIETY

1875. BY-LAWS

CHAPTER I

The title of the society is "THE THEOSOPHICAL SOCIETY."

CHAPTER II

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

Scrapbook, I, p. 71 ; Golden Book, p. 23.

RULES, 30 October

CHAPTER V

Rule 1. The officers of The Society shall be a President, 2 Vice-Presidents, a Corresponding Secretary, a Recording Secretary and a Librarian, Treasurer and 5 Councillors, and these officers together shall form the Council of the Society.

Rule 2. The officers of the Society shall be chosen from among its fellows: they shall be elected annually by ballot, and shall hold their offices until others are elected in their places.

Rule 4. No Fellow shall at the same time hold 2 offices in the Society.

1877. RULES : PRESIDENT'S POWERS

In the 1896 *Report* (p. 5) Col. Olcott quotes a meeting held at 302, West 47th St., N.Y., 16 July, settling the President's discretionary powers to authorise Branches, and the transference of Headquarters.

1878. RULES

Col. Olcott mentions a meeting, 27 Aug., at which it was decided "he shall also have full power and discretion to make such rules and regulations, and do such things as he may consider necessary for the welfare of the Society, and the accomplishment of the objects which it represents. All Bye-Laws inconsistent with the above are hereby repealed. (See 1896 *General Report*).

CIRCULAR printed for the Information of Correspondents, 3rd May :

III. At first The Society was an open body, but later it was re-organised on the principle of secrecy, experience having demonstrated the advisability of such a change.

IV. Its fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same.

V. Its Fellowship is divided into three Sections and each Section into three Degrees . . .

VI. The objects of the Society are various . . . to acquire an intimate knowledge of natural law . . . study to develop his latent powers . . . exemplify the highest morality and religious aspiration . . . to make known among Western nations . . . facts about oriental religious philosophies . . . disseminate a knowledge of that pure esoteric system of the archaic period, and finally and chiefly, aid in the institution of a Brotherhood of Humanity . . . of every race.

VIII. There are branches of the Parent Society in several countries of the East and West.

Scrapbook, I; Golden Book, p. 26.

1879. RULES

The first re-draft of Rules was made at Bombay, end of March and early April, and issued as an Appendix to Col. Olcott's first Indian lecture.

The second and most extensive revision of the Rules took place at Benares in December, as follows :

The Theosophical Society or Universal Brotherhood. Formed at New York, U.S.A., 30 Oct., 1875.

Principles, Rules and Bye-laws, as revised in the General Council at the meeting held at the Palace of H. H. the Mahârâja of Vizianagram, Benares, 17 Dec., 1879.

I. The Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity . . . A Branch may be composed solely of co-religionists . . .

II. The whole Society is under the special care of one General Council and of the President of the Theosophical Society, its Founder, who is himself subject to the authority of a Supreme Council representing the highest Section of the Society.

III. . . . the Theosophical Society, whose Headquarters are for the time being in that locality where the President-Founder may be.

V. Three members of the General Council form a quorum in all cases.

VI. It is not lawful for any officer of the Parent Society¹ to express by word or act, any hostility to, or preference for, any one Section.

¹ "Parent Society" meant those who had not joined a Branch.

. . . And no officer of the Society, in his capacity as an officer, has the right to preach his own Sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists . . . Violation to be punished with suspension or expulsion . . .

VII. The President-Founder has authority to designate any Fellow of capacity and good repute to perform, *pro tempore*, the duties of any office . . . He is also empowered and required to define the duties of all officers, and assign specific responsibilities to Members of the General Council, not in conflict with the general plans of the Society.

VIII. The Society's plans are declared to be as follows :

(a) To keep alive in man his spiritual intuitions . . .

(b) To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form . . .

(c) To promote a *feeling of Brotherhood* among nations . . .

(d) To seek to obtain knowledge of all the laws of Nature and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people and so termed the Occult Sciences.

(e) To gather for the Society's library and put into written forms correct information on ancient philosophies, etc.

(f) To promote in every practicable way non-sectarian education . . .

(g) . . . chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral and spiritual.

X. The Parent Society, through the President-Founder, has the right to nullify any Charter for cause, and to decree the expulsion of any Fellow of whatever Branch, for disgraceful conduct or the contumacious violation of the bye-laws or rules . . . None to be expelled without given opportunity for explanation . . .

XI. The Society consists of three Sections. The highest or First Section is composed exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with, have the right to know.

XIV. . . . Two Fellows must endorse the new candidate's application . . . After three weeks he shall be invested with the signs, words or tokens of the third (probationary) Section . . . repeating before witnesses that he will neither reveal them to any improper person, nor divulge any other matter or thing relating to the Society, especially its experiments in Occult Sciences, which it is forbidden to disclose.

OBLIGATION

I . . . an applicant for fellowship in the T . . . S . . . do hereby give to the President individually, and to each and every one who is now

or may be accepted hereafter as a Fellow of the above Society, my most solemn and sacred promise that whatsoever information connected with the legitimate philosophical work or researches of the Society may be communicated to me, as a member of the Society, with an intimation that it must not be revealed, I will faithfully keep secret, allowing no one, under any pretext, or by any threat or promise, to extort the same from me. For the faithful performance of this promise, I do hereby, in the presence of these witnesses, *pledge my word of honour.*

The Theosophist, June, 1881, Supplement.

1880. RULES

Rules of 1879 are re-affirmed—"defining joint guardianship of the General Council and the President over the whole Society."

1881. OBJECTS

Revised 17 February, Bombay :

1. To form the Nucleus of a Universal Brotherhood of Humanity.
2. To study Âryan literature, religion and science.
3. To vindicate the importance of this enquiry and correct misrepresentations with which it has been clouded.
4. To explore the hidden mysteries of Nature and the latent powers of Man, on which the Founders believe that Oriental Philosophy is in a position to throw light.

The Theosophist, June, 1881, Supplement.

RULES

"Third revision (of Rules) was made 17 Feb. 1881, in The General Council at Bombay." (See 1896 Report, p. 9.)

5. By unanimous vote of the Council of Founders, the President and Corresponding Secretary—both Founders—hold office for life. The term of all other officers is for 1 year, or until their successors are appointed by the President-Founder.

8 and 9. *Parent Society* still mentioned, but not defined.

See *The Theosophist*, June, 1881, Supplement.

1885

Initiation ceremony and secret membership omitted from Revised Rules.

See *General Report*, p. 68.

1886. OBJECTS

1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour.
2. To promote the study of Âryan and other Eastern literatures, religions and sciences.

3. A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

See *General Report*, p. 78.

RULES

19. Membership is open to persons without distinction of sex, race, creed or caste; but no Asiatic female and no person under 18 shall be admitted . . . without the consent of legal guardian.
20. Fellows are of three classes, *viz.* Corresponding, Honorary and Active.
24. A member cannot belong to more than one Branch at a time.
25. The Society . . . does not permit its members as such to interfere with politics.
26. The Society being formed on a basis of Universal Brotherhood inculcates perfect tolerance.
27. No Fellow shall slander any Theosophist. —

1886

"Executive authority of President superseded and Rule 14 adopted." General control and administration of the Society shall vest in one General Council.

See *General Report*, p. 46.

1887

At Convention (December), Revision of Rule 15, (b) and (c), *re* a Budget being submitted to the Executive, also an income and expenditure account quarterly.

Report of Committee on Rules, p. 35.

Rule 2. H. P. B. wrote (in 1886) that the present Rules and Statues "grew out" of the rapid increase of the Society. "They are not the outcome of the deliberate thought and whim of the President-Founder, but the result of the yearly meetings of the General Council."

See *The Theosophist*, June, 1924, p. 389.

1888. OBJECTS

1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To promote the study of Âryan and other Eastern literatures, religions, *philosophies* and sciences.
3. A third object, pursued by a portion of the Fellows of the Society, is to investigate unexplained laws of nature and the psychic powers of man.

(The Fellows interested in this third object now form a distinct private division of the Society under the direction of the Corresponding Secretary.)

RULES

There is different wording of the remainder of Section A, but much the same ideas, except that "love of India and revival of her ancient glories" is dropped out.

Section B. Arrangement and numbering now completely different.

4. Fellowship; the word "ward" is used instead of "Asiatic female."

There is added: "The only *sine qua non* to admission is sympathy with the objects and willingness to abide by the Rules."

12. "No Fellow shall be on roll of *active* members of more than one Branch at once."

Important Revision; see explanation on p. 45 *et seq.* in *General Report*; and Rules, p. 53, *et seq.*

President restored to much of his former discretionary power.

Distinction between Fellowship of T. S. and Membership of a Branch or Section.

Term "Parent Society" no longer used.

Annual Dues and Entrance Fees abolished in favour of voluntary contributions.

"Apparent antagonism between esoteric and exoteric aspects of The Society removed by formation—by Order in Council—of Esoteric Section."

"Nearly four years trial of Presidential authority 'in commission' having failed to vindicate the innovation fully justifies return to *status quo ante*."

Territorial administration of Sections.

Section J.—Publication: The public shall be made acquainted with the objects and principles of the Society through oral and literary agencies; but the impartiality of the Society . . . shall not be compromised in any publication.

Convention. President cites the Resolution of Council, 27 August 1876, that . . . the President shall have full power, etc. (as above) and mentions the change made in 1886 . . .

Section G. "The President shall be the chief Executive Officer of the Society. He shall be responsible for the due performance of his duties to the General Council from whom he derives his authority."

General Report, pp. 4-5; Rules, p. 59,

1890. OBJECTS :

1. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To promote the study of Âryan and other Eastern literatures, religions, philosophies and sciences, and to demonstrate their importance to Humanity.
3. To investigate unexplained laws of Nature and the psychic powers latent in man.

RULES Revised in December at Convention.

"Sections" become *Articles*.

Art. II, shortened from 17 to 8 Rules.

Art. III. 14 Rules, comprising former Sections C. and F. 5 Fellows may receive Charter for Branch ; but 7 Branches still necessary to form a Section.

Art. IV. President shall have the right to *appoint* his successor subject to ratification by 2/3 majority vote of Sections.

Art. V. General Council simplified ; no longer divided into sections corresponding to territorial Sections of T.S.

Art. VI. President shall have discretionary powers in all matters not herein specifically provided for, and is—as before—"responsible to the General Council . . ."

The President may be deprived of office for cause shown . . . on 3/4 vote of General Council, provided that opportunity has been given him to disprove any charges brought against him. (Procedure set out in full).

Deleted : President's Council (advisory) "to assist him in the performance of his official duties."

1893. RULES

"During the past year the General Council has carefully revised the Rules . . . the only radical alteration has been in the terms of the Presidential office, which we have fixed at seven years."

General Report, President's Address, p. 14.

1894. OBJECTS

2. To promote the study of Âryan and other Eastern literatures, religions, philosophies and sciences, and to demonstrate the importance of that study.

RULES

Art. IV. Rule 2, provides that sections have one additional vote for each 250 "paid up" membership, in addition to its vote as a Section.

Art. IV. The President could *appoint* his successor.

Art. VI. reads that the President can be deprived of office for cause shown by a "3/4 vote of the Judicial Committee hereinafter provided for . . ." With further instructions on the constitution and membership of the Judicial Committee.

(Vice-President has only one vote, even if also a General Secretary).

Art. VIII. Headquarters is now vested in Trustees, acting under the Trust Deed of 1892.

1896. OBJECTS :

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of Nature and the powers latent in man.

1896. RULES

These revised Rules are dated 9 July, 1896.

Very marked alterations in the "set out" of the Rules after revision, instead of 15 long articles as formerly; the reduction is from 8 pages to 2.

There are now 32 short Rules, under headings: Constitution, Membership, Officers, Organisation, Administration, Election of President, Headquarters, Finance, Meetings, Revision.

EXECUTIVE NOTICE, London, 9 July:

"The undersigned [H. S. O.] publishes for the information of members the text of Rules revised and adopted this day. Only one important recommendation was rejected—that for removing the President and V.-President of T. S. for cause shown. On mature consideration it was decided that no rule could be of use if such an emergency arose. . . . The undersigned takes this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T. S. Rules and wording of the "Objects" are substantially what they have been from the commencement and therefore entitled to some special immunity from change. So far is this from true, that the "Objects" have been re-stated and the Rules altered several times, as the growth of the Society and its altered conditions rendered the same necessary.

Lucifer, xviii, pp. 515-6, with Rules on opposite page.

Membership. Omits the three grades of Fellowship—Active, Corresponding and Honorary, and simplifies from 8 to 2 paras.

Officers. The "ex-officio Secretaries" deleted.

Organisation. Seven members the minimum for Charter.

Administration. No person can hold two offices on General Council.

Election of President. Procedure defined . . . "Successor to be nominated by General Council."

1905. RULES

The Society was Incorporated this year. The Objects remained as before, but the Rules underwent revision. See the Rules and Regulations of the Association named The Theosophical Society, pre-faced by the Articles of Association. The Objects have not since been altered, but the Rules have undergone a certain amount of revision.

1908. RULES

Liberty of Thought re-affirmed.

The General Council decided "that Rules and Regulations be brought up to date, and that words no longer in force owing to the passing of the President-Founder be omitted.

The word "Section" changed to "National Society" . . . and the term "Lodge" for "Branch" restored.

General Report, p. 110.

1926. RULES

Rule 44. Changes are made concerning property, to prevent loss to The Society upon lapse of a Lodge or a Section.

1931. RULES

Necessity for two sponsors abolished. Applicants for membership simply sign the authorised form.

1933. RULES

Rule 10. Now reads that the Presidential candidate receiving the greatest number of votes shall be declared elected to the office of President.

1934. RULES

Rule 3. It shall be competent for the General Council to remove any of its members, or any officer of the Society, excepting the President of the Theosophical Society and the General Secretaries of National Societies, by a three-fourth majority of its number of members . . . the quorum consisting however of not less than five members.

Previously the Rule had been—"or any officer of the Society," without any exceptions.

NATIONAL SOCIETIES

IN CHRONOLOGICAL SEQUENCE WITH DATE OF CHARTER

United States of America	1886	Ireland	1919
England	1888	Mexico	1919
India	1891	Canada	1919
Australia	1895	Argentina	1920
Sweden	1895	Chile	1920
New Zealand	1896	Brazil	1920
Netherlands	1897	Bulgaria	1920
France	1899	Iceland	1921
Italy	1902	Spain	1921
Germany ¹	1902	Portugal	1921
Cuba	1905	Wales	1922
Hungary	1907	Poland	1923
Finland	1907	Uruguay	1925
Russia	1908	Puerto Rico	1925
Czechoslovakia	1909	Rumania	1925
South Africa	1909	Yugoslavia	1925
Scotland	1910	Ceylon	1926
Switzerland	1910	Greece	1928
Belgium	1911	Central America	1929
Netherlands-Indies	1912	Central South Africa	1929
Burma	1912	Paraguay ³	1929
Austria	1912	Peru ⁴	1929
Norway	1913	Philippine Islands	1933
Egypt ²	1918	Colombia	1937
Denmark	1918		

¹ Dissolved 1935.

² Presidential Agent.

³ Presidential Agent.

⁴ Presidential Agent.

ACTIVITIES UNDERTAKEN OR PROMOTED BY MEMBERS OF THE THEOSOPHICAL SOCIETY

(This is only a partial list, which may be added to by those undertaking the research, purely Theosophical interests have not been included, and they are mostly mentioned in the text of the *History*.

1879. Exhibition of Fine Arts. School of Industries established, Bombay. Āryan Temperance Society, Bombay.

1881. First Buddhist School, Ceylon.

1882. Āryan Forefathers Society founded, and establishes 5 Schools, 3 for boys, 2 for girls.

1883. Schools established : 1 Anglo-Sanskrit, 1 Anglo-vernacular, 1 Hindu, 6 Night Schools for labourers, 7 Sanskrit, 4 Sunday, or Religious, 6 other Schools, 2 Girls' Schools, etc.

1884. Collections for Famine Relief. Homœopathic Dispensaries at Bombay and Bareilly. Vaidic Hospital, Lucknow. Schools : 10 Sanskrit, 2 Vaidic, 1 Night School, 1 Anglo-Sanskrit-Bengalee, and 3 other schools. Āryan Leagues of Honour (Boys).

1885. Theosophical Publication Fund, for translations of Sanskrit and vernacular works into English. White Lotus Association, Lucknow. Hindu Prakâsika Sabhâ, Maheswaran. Homœopathic Dispensary, Jubbulpur. Sanmarga (Path of Truth) Sabhâ. Sanskrit Colleges at Tallur and Vizianagram. 1 Sanskrit School, 1 Sanskrit College. 1 Hindu Girls' School. 3 Sunday Schools for Hindu boys.

1886. Adyar Library. English day school, Colombo. Homœopathic Dispensary, Hoshangabâd. Hindu Janobanratha Sabhâ, 3 Sanmarga Sabhâs. 2 Sanskrit Schools. 3 Sunday Schools. Theosophical Co-operative Association.

1887. Sanmarga Samâj, Bellary. Bâl Sabhâ. 1 Buddhist School, Ceylon. 1 English School, Ceylon. 2 Charitable Dispensaries. Free distribution of food, blankets and medicines. Purity Alliance and Mitra Bilâs, for Hindus and Mohammedans. Sabhâ for protection of cows. 6 Schools : boys, girls, and infants.

1888. Free distribution of food and medicines. 1 Sanskrit School. 2 Vernacular Schools, Ceylon. Hindu Girls' Schools.

1890. Āryan Press, in charge of John M. Pryse (U.S.A.) ; Blavatsky Press, London, in charge of James Pryse. Bow Club for Working Girls, founded by H.P.B. Christo-Theosophical Society. 5 Buddhist Girls Schools. Wilhelmina Caterina Theosophical School, Amsterdam.

1891. League of Theosophical Workers. Working Women's Club, Bow, London. Theosophical Research Society. 3 Schools in Ceylon. Industrial School Kandy. Sanghamitta Girls' School, Ceylon. Theosophical Research Society, Melbourne.

1892. Lotus Circle, New York. 13 Schools, Sinhalese and vernacular, Ceylon.

1893. Hindu Boys Association. Lotus Club for Men, London. Washerwomen's League, London. Crèches, soup kitchens, sewing and debating classes, Sunday classes and Girls' Guilds established. Musæus School (and Orphanage) for Buddhist Girls, Colombo.

1894. "Hands across the Sea," International Correspondence League. Pariah Schools started by Col. Olcott. Young Men's Ârya Union, Calcutta. H.P.B. Sanskrit School, Jullundur.

1895. Ânanda Buddhist College. Many Buddhist Schools now established in Ceylon. Anglo-Sanskrit School, Bankipur.

1896. Famine Relief Committees, India. Pariah School, Madras.

1897. Kandy T.S. has 30 Schools. Ceylon has 105 Schools under The Society's Supervision.

1898. Central Hindu College, Benares. H.P.B. School, Madras.

1899. Golden Chain. Damodar Free School opened.

1901. Tiravallur School, Madras. Women's Educational League, Adyar.

1902. Universal Co-Freemasonry vigorously promoted by Mrs. Besant, and T.S. members.

1903. Sanâtana Dharma Examination, founded by D. M. Goculdas and K. M. Shroff.

1904. Buddhist Young Men's Union, Galle, Ceylon.

1905. Schools at Delhi and Lahore affiliated. Olcott Panchama Free Schools incorporated.

1906. Famine Relief Fund. Charity Dispensary, Srinagar. Jhânsi Orphanage.

1907. Adyar Dispensary. Association for Research in Mystic Tradition. Bureau of Theosophical Activities. Olcott Teachers' Association.

1908. Theosophical Order of Service. Sons of India. Daughters of India. Bureau of Theosophical Activities. Round Table.

1909. Braille League. League against Vaccination, Vivisection, etc. Correspondence League, New York.

1910. Order of the Rising Sun, India. Philosophic Society, Geneva.

1911. Order of the Star in the East. Distressed Indian Students Aid Committee. Young People's Association, Finland. Arts and Crafts Guild, New Zealand. Much educational work :—6 new Buddhist Schools ; total now 220 ; 4 new schools in Burma.

1912. Temple of the Rosy Cross. Order of Theosophical Sannyâsis. T.O.S. very active : Preparation League of Healers, Redemption

League, Humane Research League. League of St. Christopher, Prayer League, Poor Children's Clothing League, Education League, Servers of the Blind, League for Daily Meditation, League of the Seven M's, Java, (Temperance). Friends of India. Science, Religion and Art Leagues, U.S.A. Imperial Services League of modern Thought, England.

1913. Theosophical Educational Trust Incorporated. Order of World Peace, Holland. Esperanto League. League to Help the Women's Movement. Guild of the Mysteries of God. Circle of Prayer. Peace, Education. and Theosophical Propaganda Leagues, Belgium. Much Educational work, India and Ceylon. Brotherhood of Arts, later became International Fellowship of Arts and Crafts.

1914. Theosophical Bank Ltd., Finland. Thinkers' League of Sailors, England. Various Leagues, Java. Young Mens' Indian Association. Educational : 4 schools handed over to T. E. T., Burma ; 5 new Buddhist Schools, Ceylon.

1915. Arts League (Adyar). Theosophical Educational Society, U.S.A. Home Rule League, India. T. E. T. has 18 educational institutions under its control, India. Madanapalle College, India. Letchworth School, England. Madras Parliament formed by Mrs. Besant. League of Parents and Teachers. International High School for Philosophy, Amersfoort, Holland. First Red Cross Circle in N. S. W. Theosophical Fraternity in Education, Eng.

1916. Brotherhood of Arts. Pioneer Movement (training for Service). Women's College, Benares. The Young Age (help in hospitals, prisons, etc.). Theosophical Fraternity in Education, Eng. East End Reading Room, London. Workers Educational Union. House-holders' War League of Thought. Liberal Catholic Church. Many Bureaux in U.S.A. T.O.S. groups : Braille Postal Mission ; Correspondence ; Music ; Mystic Drama ; Prison work, etc. Inter-Collegiate Theosophical Club, U.S.A.

1917. Fraternity of Art, France. Womens' Indian Association. Servants of the Star. Brothers of Service. Society for the Promotion of National Education. T.O.S. in Russia : Circle of Servers. Animal and Bird Protection Association ; Fraternity in Education, India. The Civil Ambulance, started by F.T.S., and Civic Association, inaugurated by F.T.S. Sydney. Lotus Bureau, U.S.A. Brackenhill Theosophical Home, England.

1918. Bande Islâm (under Theosophical influence). International School for Philosophy. Hindu University : College of Science in Madras, College of Agriculture in Adyar. S.P.N.E. and T.E.T. amalgamate. Boy Scout Movement in India, organised by Mrs. Besant. Press League, Australia. Theosophical School, Krotana, Calif. Vasanta Garden School,

New Zealand. Morven Garden School, Sydney. Britain and India League, England.

1919. International Correspondence League. International Fraternity in Education, England. T.O.S. in Belgium, Leagues of Helping, 40 Groups. Theosophical Fraternity in Nursing, England. Order of Field Servers, U.S.A., to supply speakers for Lodges. Theosophical School and College, Auckland, N. Z. Training College for Teachers, Adyar, Sydney, N.S.W. members actively foster Vegetarian Movement, Cremation Society, Health Society, Free Kindergartens. Belgium : The Theosophical Society joined with others to form *Fédération des Sociétés des Culture Morale*. Theatre Arts Alliance. Krotona.

1920. Society of the Starry Cross. Fellowship of Teachers. Karma and Reincarnation League, U.S.A. Rose-Cross Finnish Occult Society. Practical Idealists Movement, Holland.

1921. T.O.S. many Groups in Europe, Java, etc. Political Clubs, India. New Education Fellowship.

1922. Brahmayidyâshrama opened ; Theosophical Workers Co-operative Credit Society, Adyar.

1923. Young Theosophist movement begins, India. T. S. Muslim League. T.O.S. now working in " 22 additional countries." *Theosophenheim* established, Vienna.

1924. Young Theosophists, India, inaugurate Health Week, Food Relief, First Aid to Pilgrims.

1925. Theosophical World University. Educational Work in China, Besant School for Girls established. Theosophical Lyceum, Hilversum, Holland. Theosophical Home for Aged Gentlewomen, Brisbane Lodge. Bhârata Samâj, Adyar.

1926. 2GB established, Sydney. Fraternidade, Portugal. Australia-India League. Besant Academy for the People, China. Theosophical News Bureau, London. Association of Hebrew Theosophists. Youth Movement, Ceylon.

1927. International League of Theosophist Doctors. Theosophical Medical League.

1928. China : 3 Theosophical Evening Free Schools for Boys, and a free vernacular school for Girls. Various movements for Temperance and for Intellectual Studies supported, Czechoslovakia. Women's Welfare Trust, Kashmir.

1929. "Advance Australia" News Service. Roumanian members support various public movements ; and the same in Ceylon and Brazil.

1930. The Guild of Australian Motherhood.

1931. Adyar Baby Welcome. Support for Peace Movement, Mexico. Healing of Nations, Yugoslavia.

1932. Medical Group for Healing, Poland. Humanitarian League, Rangoon. "Peace Week" in Geneva. Pemitram Tjahja (Friends of the Light) to help poor people to understand Theosophy, Java. Bellamy Club, Holland and S. Africa. Native Welfare, S. Africa. Medical Group for Healing, Poland. Humanitarian League, Burma.

1933. Brotherhood Federation. Society for Radio Propaganda, Holland, Greater America Plan, U.S.A.

1934. Besant Memorial School, Adyar. Children's Circle and Ladies' Club, Helsinki.

1935. L'Entre'aide Théosophique, France. First Animal Welfare Society, Japan.

1936. International Academy of the Arts, Adyar. Youth Movement, Italy. Theosophical Radio Station, Luz de Valle Lodge, Colombia. Livraria Encyclopedica Internacional, Brazil, to promote translation of Theosophical literature.

1937. Philippine Theosophical Institute.

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ERRATA

Page	27	Line	6	For <i>forbode</i> read <i>forebode</i>
"	"	"	10	" <i>Mothor's</i> read <i>Mother's</i>
"	54	"	22	" <i>temporally</i> read <i>temporarily</i>
"	62	"	21	" <i>became</i> read <i>become</i>
"	78	"	23	" Mrs. Hardinge Britten's name should be added to the list
"	83	"	18	" W. J. Bouton read J. W.
"	103	"	28	" <i>throughout</i> read <i>throughout</i>
"	107	"	35	" <i>Royal Masonic Encyclopaedia</i> read <i>Cyclopedia</i>
"	108	"	3	" <i>forwent</i> read <i>forewent</i>
"	115	"	4	" H. M. Stevens name omitted ; no information available
"	159	"	13	" <i>Six Lux</i> read <i>Sit Lux</i>
"	169	"	8	" <i>Culcutta</i> read <i>Calcutta</i>
"	171	Footnote		Sambiah Chetty was not one of the two sons, but a family connection.
"	185	Line	27	For <i>Atmaran</i> read <i>Atmarâm</i>
"	186	"	13	" <i>Norenda Nath</i> read <i>Norendra Nath</i>
"	197	"	9	" <i>Mrs. Kingsford</i> read <i>Dr.</i>
"	231	"	23	" <i>Relgion</i> read <i>Religion</i>
"	242	"	16	" <i>Harsinghi</i> read <i>Harsinghji</i>
"	265	"	3	" <i>Unswering</i> read <i>unswerving</i>
"	305	"	32	" Close quote marks at dangerous
"	362	"	18	" For <i>Zifré</i> read <i>Xifré</i>
"	376	"	15	" <i>Wilson</i> read <i>Willson</i>
"	385	"	18	" <i>build</i> read <i>built</i>
"	388	"	30	" <i>Gwalia</i> read <i>Gwalior</i>
"	400	"	11	" <i>delared</i> read <i>declared</i>
"	401	"	24	" <i>Mr. Besant</i> read <i>Mrs.</i>
"	405	"	32	" <i>longue</i> read <i>tongue</i>
"	440	"	31	" <i>from</i> read <i>form</i>

Page	442	Line	22	For Minority read minority
"	521	"	13	Delete one was
"	527	"	20	" second it
"	539	"	31	Correct title of the book 'Symbolic Yoga'

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A. B. on being tied to a book + teacher

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AND
THE SECRET DOCTRINE

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